

The Holy Cross Magazine

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September, 1946

Vol. LVII

Number 9

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Publication Office:
Cor. Tenth and Scull Streets
Lebanon, Pa.

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as
second-class matter.

ADVERTISING RATES

Full page, per insertion	\$70.00
Half page " "	40.00
One inch " "	3.00

Requests for change of address
must be received by the 15th of the
preceding month and accompanied
with the old address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

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HOLY CROSS PRESS & HOLY CROSS MAGAZINE

WEST PARK, N. Y.

The Holy Cross Magazine

Sept.



1946

The Church and Episcopacy

By LEICESTER C. LEWIS

paper read at the Priests' Convention in Philadelphia, 1946.

IS well to recognize the fact that the year 1946 is not the first date at which the Anglican Church has been asked to equate Presbyterian Orders with Episcopal Orders. Ever since the Presbyterian Church was founded in the sixteenth century, Anglicanism has been besought to admit Presbyterian orders, and Anglicanism has steadfastly refused to do so. To deny this, is to render four centuries of Anglican history ununderstandable. Presbyterianism in England originated in the reign of Queen Elizabeth, and its purpose was to get rid of Bishops. Through the latter part of Elizabeth's reign the controversy waxed hot, and with the coming of James to the throne in 1603, the issue was put up for a vote to the Church at the Hampton Court Conference. Presbyterianism was rejected. Still the effort continued, until the Presbyterians gained the upper hand, and in 1645 executed Archbishop Laud and in 1649 King Charles. With the Restoration, this same issue was again put before the Church at the Savoy Conference of 1661, and again the Anglican Church repudiated Presbyterianism. Only, and this is a significant only, no one in the past was ever so naive as to assert that Presbyterianism and Anglicanism are identical. They were by all on either side recognized as

definite and redoubtable opponents. It has remained for the magic wand of twentieth century sophistry to attempt to beguile us to a denial of all our past history and to create unity by disloyalty to both traditions.

It has been urged, however, that modern knowledge in regard to the early stages of the Ministry has so vastly increased that, no matter what the past may have been, we are bound to change our views because of the vast increase in our knowledge. It is just against the reality of this "vast increase of knowledge" in regard to the Ministry that I flatly protest. There simply is no such thing. A few stray documents have come to light during the past couple of centuries, but by and large there has been no large discovery of new facts. What has taken place, is a vast amount of guesses, scholarly guesses, and hypothetical reconstructions. Such guesses and such reconstructions are of course legitimate, but they remain guesses and hypotheses until new data reinforce them. Many distinguished names have been entered in this guessing game of the last one hundred years, such as Hatch, Harnack, Sohm, Streeter. Their guesses have been interesting and in some cases enlightening, yet it is very doubtful if even their erudition has been able to find new facts.

After all, what the Church holds in regard to Epis-

copacy is simple, and may be simply stated. It is that, so far as records go, no ordination save by a Bishop was from Apostolic times onward recognized as valid by the general Christian community. This is the heart of the question, and it is not at all concerned with the other, and hypothetical statement, that some other form of ordination might conceivably have been recognized. That again leads us away from facts into the rather unlimited field of speculation.

But it may be countered, are you not going off into dialectic yourself? What are the facts on which you lay so much stress?

The Early Evidence

Let me put it this way. To the best of my knowledge, no reputable scholars question the fact that from the middle of the third century, say about the year 250, perpetuation of the Ministry by means of a Bishop alone was universally recognized. The question is, what was the case before that date?

In the first half of that third century, we have Hippolytus. Who he was I don't know, for the usual theories about him simply don't make sense. According to some, he was Bishop of Rome. Others hold him to have been an anti-Pope, others merely a near-the-capital Bishop. Even others believe that he was not in the West at all, but held a remote see in the East. At any rate, if we know enough about him to discuss him at all, he is credited with dying about the year 230, and having been a staunch defender of conservatism in matters ecclesiastical. Hence his testimony may fairly be interpreted as representing the belief, if you will of Italy, about the year 200 or shortly thereafter.

The point of interest in Hippolytus in regard to the Ministry is that while he is quite clear that only a bishop can make another bishop, he also says that confessors who have suffered in the persecutions and have been imprisoned and put to the torture, may be accepted as Presbyters without any further ordination. Hence, it is agreed, the Church of the year 200 did not believe in Episcopal ordination.

It is hard to see how serious scholars can put forward such a claim. Did or did not the Church of the year 200 believe in the necessity of Holy Baptism for salvation? There is no need to belabor the fact that she most assuredly did. Everyone knows and admits that fact. Nevertheless, at the very same time in which the Church was strenuously proclaiming the necessity of Baptism for salvation, she was also asserting very definitely that martyrs who gave their lives for the sake of Christ were saved even though they had never been baptized. The baptism of blood was accepted by the Church even as the ordination of torture was allowed by Hippolytus. Will some valiant scholar then come forth and announce that the Church in the early third century did not believe in

the necessity of Baptism? I do not believe that will. No more is it logical to claim that the Church Hippolytus did not believe in Episcopal ordination.

One might add somewhat whimsically that appeal is made to Hippolytus, then to Hippolytus must go. That reverend Father tells us that torture may be accepted in place of ordination. Do we have many candidates for this exceptional method of admission to the Presbyterate? I have been told that there are some who would rejoice to administer this particular form of ordination, but I know of no candidates for it.

The one thing for which Hippolytus can be quoted is Presbyterian ordination. It is torture to a bishop with him. Let the Liberals distinguish and choose!

The Didache

Let us push back behind Hippolytus, and look at the Church before the year 200. Perhaps we may place the Didache here. The Didache, or the Teaching of the Twelve Apostles, is a fascinating tract, but probably the most significant thing about it is that no one knows where it was written or when it was written. It has been dated as early as the third quarter of the first century to as late as the middle of the fourth century. It has been interpreted as expressing the life of a normal Christian community, and on the other hand as the product of a partially Christianized Jewish Church. In other words, there is no agreement about it at all.

Moreover, whatever its origin, the Church which it manifests is clearly abnormal from a Christian standpoint. At its Eucharist, apparently, the Cup is blessed before the Bread, its ethics widely from accepted Christian standards, and its prophets seem to be a rather disreputable group of ecclesiastical panhandlers. That they celebrate the Eucharist seems indicated, but whence and why was their authority is unknown. It is quite impossible to quote the Didache on the Protestant side. The utmost that can be agreed is that it cannot be quoted positively on the Catholic side. Persons may have no doubt that there were many obscure pockets of half understood Christianity where conditions more eccentric prevailed than anything we have in the Didache. The Catholic Church progresses through the fluidity of human personalities, and it is absurd to suppose that full and accurate theological practice prevailed everywhere without a break. I myself have known a deacon of our Church to celebrate the Holy Communion in a well known Eastern rite. This undoubted fact could hardly be quoted as evidence that the Episcopal Church believed in diaconal Eucharists.

Leaving the Didache, with all its uncertainty

nance, of authorship, and of teaching, what do and a half century still earlier? Here the witness ar cut and unequivocal. St. Ignatius, the fervent r bishop of Antioch, was killed in Rome cer- y not later than the year 117, and possibly a dec- arlier. From Antioch in Syria to the Capital it- e bears his witness. What he has to say about the fold ministry is so well known that I do not to quote his testimony. It may be all summed his single sentence, "Without these Orders a ch is not so called." Many valiant attempts have made by Protestant scholars to invalidate Ig- s, and every one of them has failed. The latest vor is to treat him as a freak, a sport, in early ogy. The only trouble with this view is that he nes a freak with whom all Christendom agrees. less Ignatius dreamed up his theology just ly before he was killed, his teaching may fairly id to represent the belief of the Church in the decade of the second century, and back at least e last decade of the first century. This at once s us into contact with that other greater writer e middle nineties of the first century, St. Clem-

ent of Rome. It would be hard to find words clearer than those of Clement on the fact of an Apostolic Succession in the ministry and authority of the hierarchy of his day. And what was his day? It is usually placed at 95 A. D. This would mean that there were plenty of his hearers in the early nineties who had been mature Christians in the middle sixties and therefore had mingled with and been instructed by St. Paul himself, during those fateful "two whole years" of imprisonment. Is it not curious that no good Low Church vestrymen rose to protest against the priestcraft and prelacy, of Clement in Rome and Ignatius in Antioch, when on the Liberal reading of history, they could have so easily done this by appealing to their own instructions from Apostles themselves in both Rome and Antioch?

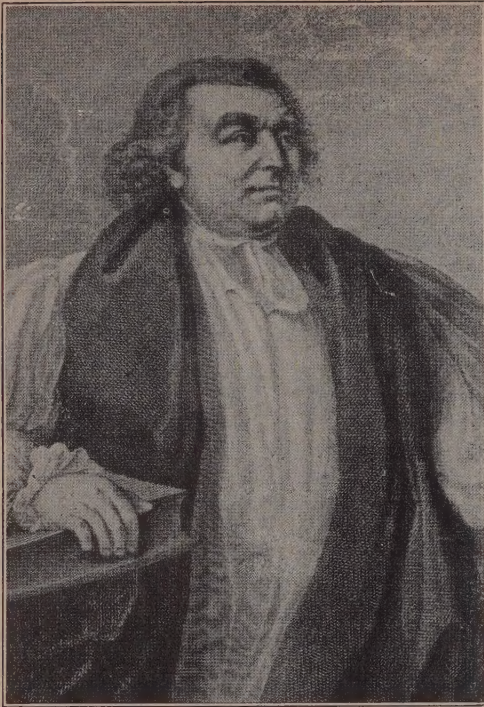
General Principles

This leads me to stress, I hope without malice, that a great weakness among Liberals is their decided lack of imagination. They love to repeat, for instance, that the proper picture of an Apostolic Conference is not that of the College of Cardinals, all in cope and mitre, gathered about the Pope. That is true, but it is not half true enough. It rather suggests that while the Apostles did not wear copes and mitres, they did wear academic gowns and mortar boards. Of course, the one view is every whit as absurd as the other. The only possible historical picture is that of a group of shabbily dressed Jews, gathered about a table in a poorly lighted cellar in some ghetto, probably with at least one Apostle standing with his ear at the door on the alert for invaders. The group indeed was a living fellowship, conscious, as Acts VI so vividly brings out, of its right and its authority to act as it chose for the allotment and extension of its own authority, yet there could be no formal constitutional procedure, since the Corpus had not as yet been codified, nor Fortescue written.

Of one thing we may be certain, and that is that there was no nicely worked out and delimited series of terms and titles, and indeed there is not any such harmonization even today. We say that there are three grades in the ministry, bishops, priests, and deacons, and yet in popular Church parlance, we seem, as far as titles go, directly to contradict this. For example, at a Solemn Eucharist the three ministers of the altar are known respectively as priest, deacon, and subdeacon. But one can be practically certain that the "deacon" is not a deacon but a priest, that the "subdeacon" is not a subdeacon but possibly either a priest or a layman, and that the "priest" is perchance a bishop. At the great closing services of the Lambeth Conferences, the three ministers might properly be described as priest, deacon, and subdeacon, but it happens that at the last two Conferences, they all three were archbishops. Many dioceses have



"THAT THEY MAY BE ONE"



BISHOP SAMUEL SEABURY
WHY DID HE GO TO SCOTLAND?

a clergyman called an archdeacon, and again it is to be recognized that he is never a deacon. When Bishop Rhinelander some years ago resigned the Diocese of Pennsylvania, he became, as head of the College of Preachers in Washington, a Warden. A little later, a bishop was actually the rector of a church in West Philadelphia. I cite the above truisms not at all to be frivolous, but to stress the fact that at the present time, after centuries of endeavor, there is not any real coordination of titles in the ministry. If there is not now, there is no ground whatever to presuppose that there was any in the early days, and hence any attempt to understand the ministry of the early Church by a literary study of the terms used, is doomed to failure from the start.

Not only in titles, but in grades of the ministry has there been great fluidity. As a sheer fact of history, the historic three Orders have emerged, but there is nothing sacred in this triple number. Nor is there anything in the doctrine of Apostolic Succession which demands three Orders. All that this doctrine asserts is that only he is authorized to act who has been so authorized by one empowered to authorize, in other words, the simple principle of authority, going back to our Lord Himself and His Apostles. Upon this principle, the Church might have diffused the authority into thirty different Orders, or she might have kept it entirely restricted to one Order. My personal opinion, and it is no more than that, is

that at the start there must have been some confusion about just what one who was ordained could do. There were no textbooks on Polity, in certain cases the ministry was probably purely functional. As the membership of the Church expanded, the Apostles or the Bishop would authorize some of his younger helpers to "do" certain things. That would be a natural procedure at the first, and it seems to be reflected in the famous statement of St. Ignatius that he is a valid Eucharist which is celebrated by the bishop, or by him to whom the bishop commends it. Unless human nature was vastly different in the first century from what it is in the twentieth century, there must have been fluidity and some confusion from the start. There is not the slightest evidence for what we might call Episcopal rigidity, but there is not the slightest evidence for Presbyterian or Methodist rigidity. The only point which stands out clearly and unconfused is that authorization for a minister was required, and that the minister of authorization was the bishop.

It is enlightening to recall that the ministry apparently went through the same historical development as did the Creed, and the Canon of the New Testament. Belief in Jesus as Messiah, and the ushering in of the Kingdom did contain undoubtedly the more developed thought of the Apostles and the Creed. These elements were in the mind of the Church from Apostolic preaching. Nevertheless, it was not until the second half of the second century that the consciousness of the Church became clear enough actually to define the outline of our Canon. Equally was this process true of the recognition of our New Testament. The books had been written from very early days, but it was not until the same period, sometime after the year 150, that out of many Christian writings, the Church proceeded to make the selection of the New and Christian Testament.

Precisely the same thing seems to have happened with the Ministry. The Church had had many ministers in the earliest days. From these by the end of the second century the episcopate stood forth as universally recognized. Mark you, the Church at the end of the second century did not create the episcopate any more than at that time she created the article of belief or the books of the Canon. All these elements had been in the life of the Church from the Apostolic times. What the Church had done by the year 200 was to recognize these ancient entities as such, and uniquely to be accepted and revered by Christians.

The English Reformation

If we turn from the study of the general Church to the events of the English Reformation, we find the same principles in action. The oft quoted evidence in favor of our Ordinal is the clear witness to this. The

ometimes forgotten, however, is the background of that Preface of 1550. The authors of that Preface had all been trained in pre-Reformation theology. They knew quite well the traditional significance of bishop, priest, and deacon. Hence when they assert that our Ordinal is to continue the ancient Orders of the past, the natural meaning of the words is that those ordained under the new Ordinal have the same status as those ordained under older Ordinals. This is the answer to the charge launched by both Romanists and Liberals in harmony, that while we have new ordination services, the words used were something entirely new. If this be so, then the authors of the Ordinal expressed themselves with incredible clarity.

Coming on from King Edward VI in 1550 to Queen Elizabeth in 1559, the Liberal interpretation of the history makes the loud and voluminous controversy as to Archbishop Parker entirely meaningless. The literature on this subject is without end, yet it deals with the problem as to whether Parker had or had not what would be recognized as Catholic consecration. Ever since 1559 Anglican leaders have covered Roman allegations, and asserted strenuously that Parker was validly ordained. There would never have been a page written about that rather trivial primacy, if all that he claimed, or that the Church claimed for him, was that he possessed Presbyterian ordination. In fact, if there was not recognized to be a head-on collision in theological contention between Anglican and Presbyterian throughout the entire reign of Elizabeth, it would be interesting to know what the forty years of warfare were really about after all.

Perhaps we should at least glance at the statements sometimes made that during these troublous times, when men with only Presbyterian ordination were allowed to officiate at Anglican altars. All that the most enthusiastic Liberal has ever claimed is four cases, and these when at all seriously examined come down to one. The hero of this is one John Morrison for whom there is considerable, though by no means conclusive, evidence. Poor John Morrison! I am not at all interested in wading through the ambiguities of his case. Without argument, I should be willing to give him over to the Liberal. If that is all the evidence through the centuries, which Liberals can produce to show that the Anglican Church recognizes Presbyterian Orders, they certainly welcome to John Morrison. I have said that the evidence is uncertain, but even if it were cut and certain, what could it prove? Merely once in four hundred years, one official of the Anglican Church was disloyal to the teaching of his Church and also disloyal to his own sworn vows. As a matter of fact, within the last few months, one of

our bishops, in the conduct of an ordination, has been faithless to his own vows, and another has been disloyal in his public teaching. Do either of these acts affect the official teaching of our Church? Not in the slightest. All they show is that certain Anglican leaders are disloyal to their commission.

The American Church

And what shall we say as to the estimate of Episcopacy in our own American Church? Our thoughts go back to the familiar story of Samuel Seabury journeying to Scotland in 1784, and of William White and Samuel Provost presenting themselves at Lambeth in 1787. Why at the very start of our Church as an independent organization in this country were these perilous passages taken? Surely there were plenty of Presbyterian ministers in the various Colonies from whom ordination could have been obtained. Of course there were, and the only rational reason why our first candidates for the Episcopate crossed the ocean and endured humiliations was that they, and the Church which sent them, believed that through the Episcopate of history and of tradition they would receive that which no other commissioning could give them. Whenever you see the picture of Seabury being consecrated at Aberdeen, or of White and Provost kneeling before the English prelates in Lambeth Chapel, remember that those historic events were an American proclamation to the world that our new American Church did not accept Presbyterian ordinations.

Since those infant days of our national Church, this treasuring of Apostolic Succession has remained a distinctive note of our Communion. During the Civil War, the Southern States were as punctilious to preserve and guard the Episcopate as any of their brethren in the North. In the seventies, there were some in our Church who flatly did not believe in the Episcopate and its implications, and with candor and honesty, they withdrew from the Church and formed the Reformed Episcopal Church. It was because they admitted that our Church held the Catholic view, that they, repudiating this view, went out from us. Would that their successors among us today were as clear sighted and forthright.

This then, as I understand it, is the story of the Church and the Episcopate. So soon as the Church emerges in history, well before the end of the first century, she has the Episcopate, and she claims that the Episcopate of her day goes back to the Apostles and to our Lord Himself. This the Church claimed then, and this she has continued to claim and to practice right down until today. Variations in the arrangement and duties of bishops indeed occur as the years roll on, but one principle rings out solemnly throughout the revolving centuries. Only a bishop

in Apostolic Succession can administer valid ordination. From every part and angle of the Catholic Church this is the ordination anthem for some fifteen hundred years. This is the anthem repeated by the English Church during the dark days of the Reformation. This is the anthem echoed by our founding fathers at the inauguration of the Church in America. This is that for which Episcopalians—note the word—have been persecuted and mocked in many places at many times. Now we are asked by some of our own brethren to say that the whole

Church prior to the Reformation, and the English and American Churches in more recent times, been wrong all the time, that Episcopacy is vital to the Church of God, and that the thing for us to do is to confess the mistake of our forefathers, the faith, right up to 1937. Quite to the contrary of such a repudiation of history in general, and Anglican history in particular, I plead with you loyalty, clear unhesitant loyalty, to the history of the Church of the ages, and to the Episcopate which preserved it.

Unity and the Brotherhood

By ELLIS ROBERTS*

I want to start with a few blunt statements. Schism is a sin, a sin of which all organized religious bodies are in part guilty. It is a sin because it springs from the desire to exclude from the brotherhood those whose grasp of truth seems uncertain or superstitious, and thus ignores the basic truth that only in brotherhood can the truth be found and held. Christ is not divided. Historically those bodies are most guilty of schism whose origin is in an "holier than thou" claim: the Church least guilty of schism is the great Orthodox Church of the East. That Church has never had any teachers who forgot that the Church is a congregation of sinners trying to be saints. All other parts of the Church have in different times had teachers who wished to purge the Church of those trying for salvation and confine it to the saved. Many Protestant bodies have even invented new sins—wine drinking, dancing, organ playing, the theater, politics, novel reading—so as to make the way of salvation narrower and the gate of life more straight. They have aimed at a temple in which the Pharisee shall not be discommoded by even a sight of the Publican, however far off.

Now is this relevant to a discussion of a plan for union be-

tween the Church and the Presbyterians? No Catholic who is opposed to such a union, as I am, would base his opposition on the plea that any Churchman is better than any Presbyterian. No Christian can make such a claim and still say his prayers on his knees. But we have a better thing and we know a better way: Holy Orders, the Apostolic Succession, Valid Sacraments, and, though many ignore it, the Catholic tradition. We have the authority of the eight Oecumenical Councils, from the first held in Jerusalem under St. James to the Second Council of Nicaea, which kept the holy images against the desolate and luxurious heresy of the Arabian Desert, the great heresy of Islam. I say "we have them": it were better to say "they hold us." As Paul Elmer More, the Anglican layman who was by birth and upbringing a Presbyterian, once declared, "The Anglican Church does not create tradition but obeys it."

How may we work to be rid of schism? To make one that which should never have been divided? First we should rid ourselves of the spirit of schism. We must emphasize the Catholicity, the

apostolic continuity, and the sacramental life of the Church. Of our sacraments the most precious of Roman Catholics recognize, Baptism and Eucharist. In the Religious Life have men and women dedicated and vowed as completely as any religious in the Roman obedience. We must be glad to work with all Christians in any way that can be undertaken in common by those whose traditions differ, Presbyterians, Congregationalists, Methodists, Lutherans and Friends. It will do a great disservice to the cause of unity to adopt any plan of union with one individual denomination when such a union will prejudice our claims and our history in the eyes of the Catholic world, the Orthodox, Old Catholics, the Latin Church of the West. What can we hope to gain except an exacerbation of the schismatic spirit and further divisions within our own household? This is particularly unfortunate and timely at an historical moment when the great Orthodox Church is increasing in influence and strength.

Of course our Presbyterian and other schismatic friends are kind and charitable as we are. That does not alter the fact that from the time of Knox and Calvin the spirit which made the

* Reprinted, with permission, from the parish leaflet of the Church of the Advent of Christ the King, San Francisco.

man was the spirit of reprobation. In their belief that the Catholic Church was slack, negligent, easy with sinners, of their will they withdrew from that communion and in withdrawing the life of the Sacraments, the Eucharist, and the succession. They invented a man-made ministry. God has called many such ministers, the Holy Spirit has sanctified their members, and they have preached a staunch religion. This no more alters their official relation to the Catholic Church than it alters the position of thoughtful agnostics, pious Muslims, Baha'ists, or Moslems. If these may be better than others, but a better thing holds which we have no right to deny or to tray.

Again may I ask whether it be possible for one part of the Anglican Communion to take separation action in this problem? Is it good for the Church in America to act in a manner which is really the business of the Episcopal Church of Scotland? Let us make an analogy in secular law. I am a British subject. There are few things in international politics I would welcome more wholeheartedly than the creation of a common citizenship between France, Great Britain, and the United States. But such a change could only be brought about by the legislatures of the nations. Now suppose the State of Louisiana granted citizenship to French citizens while the State of Georgia granted similar rights to British subjects. Would the other States do any? What would the Federal Government say and do? The law is not perfect, but it is strong enough to emphasize how desirable it would be for some of the Anglican provinces to act separately on a matter which is a question for all the churches to adhere to the see of St. Peter.

What God Hath Not Joined

By WILLIAM H. DUNPHY

THE late Gilbert K. Chesterton, in his brilliant little book "The Superstition of Divorce" speaks of "one view very common among the liberal-minded which is exceedingly fatiguing to the clear-headed." It is the point of view of the man who says "these ruthless bigots will refuse to bury me in consecrated ground because I have always refused to be baptized." Chesterton remarks that the clear-headed can easily conceive his point of view in thinking that baptism does not matter, but what puzzles them is why, if he thinks that baptism does not matter, he should think that burial does matter. Surely what is done to a live baby is more important than what is done to a corpse. One might consider both as superstitious or both as sacred, but the liberal-minded man demands that other people should give him as sanctities what he regards as superstitions. This applies to many other things besides baptism. He wants to come to the Altar with the woman of his choice and promise to love and cherish her "till death do us part"—a promise which the Church takes quite literally and seriously—and to return a few years later to make the same promise to an entirely different woman. Obviously we cannot have it both ways. Either we have a Christian marriage, a marriage of one man and one woman for life,—and that is the only kind of marriage that the Church can bless,—or we don't.

A great part of the modern world looks at the matter quite differently. Its point of view might be expressed by the unhappy young Defendant in Gilbert and Sullivan's "Trial By Jury." The young man who is being sued for breach of promise

points out that nature is constantly changing and that he is simply following the course of nature in regard to his affections.

Consider the moral, I pray,
Nor bring a poor fellow to
sorrow,
Who loves this young lady
today,
And loves that young lady
tomorrow.

He finds suitable illustrations for his point of view:

You cannot eat breakfast all
day,
Nor is it the act of a sinner,
When breakfast is taken
away,
To turn your attention to
dinner.
And it's not in the range of
belief
That you could hold him as
a glutton
Who, when he is tired of beef,
Determines to tackle the
mutton.

The upshot of the whole matter is found in the final offer by the Defendant:

But this I am willing to say,
If it will appease her sorrow,
I'll marry this lady today,
And I'll marry the other to-
morrow.

Some of the suggestions submitted at the last General Convention were not so very far removed from this point of view.

In complete contrast with this outlook, the Church is committed to our Lord's teaching: "What God hath joined together, let not man put asunder." The Church must maintain uncompromisingly the indissolubility of at least Christian marriage. (I am not here dealing with the question which is much controverted

among Catholic theologians as to whether the quality of indissolubility applies to non-Christian marriages as well.) The Church, if she is to be true to our Lord, must maintain the indissolubility of Christian marriage, not as an ideal, but as a fact.

But what of those whom God has not joined together? It is clear that not everything which is called marriage is such from the Christian point of view. It is clear that not every marriage which takes place in a Church, even with the blessing of the priest, is a true marriage. Force and fraud may have entered into the matter. One of the parties may have a husband or a wife still living. There may be a number of impediments which render the marriage in question null and void. When these impediments are discovered or brought to the Church's attention, the Church must act. The action consists not in dissolving a genuine marriage, but in declaring that no marriage existed from the beginning in the given case. From the Catholic point of view there can be no absolute divorce, that is to say, no dissolution of an existing marriage such as permits either of the parties to re-marry during the life time of the other party, but in some cases there can and should be an annulment, or rather a declaration of nullity, a statement that the supposed marriage was from the start no marriage at all.

Muddled Thinking

This whole subject needs to be re-thought by members of the Episcopal Church. A great deal of hazy thinking has prevailed in regard to it. One encounters, for example, such a situation as this. A, who is a communicant of St. Paul's By the Pond, wishes to marry B, a young woman who has never been married before. A, however, had previously "married" C, a divorcee whose hus-

band, D, was living at the time of the "marriage" and in fact is still living. The marriage of C and D had ended in divorce, so far as the Civil Courts and the law of the land was concerned, but from the Church's point of view, faithful to the teaching of our Lord, the marriage of C and D still exists. Since C had a husband still living she could not marry A. The marriage of A and C was null and void from the beginning from the Church's point of view. It has now been dissolved from the civil point of view as well, since C divorced A on one of the ordinary conventional grounds. (I am sorry that this is so complicated, but then American family life and the marriage and divorce problems that are thrown in the lap of our Clergy are often very complicated too.)

If we take our Lord's teaching seriously, no marriage ever existed between A and C, consequently A is as free as any other single man to enter into the proposed marriage with B. But if the priest solemnizes this marriage, we may be sure that some of the devout parishioners will hold up their hands in horror and accuse him of re-marrying divorced persons and tearing down all the standards of St. Paul's By the Pond, if not of the Catholic Church as a whole. There is an utter failure to grasp the real point at issue.

This failure extends not only to the rank and file of our laity, but to many of our Church lawyers as well. In this particular case the Chancellor of the Diocese in question refused to advise the Bishop to allow the marriage, although other Chancellors of other Dioceses had so advised. The Chancellor simply quoted the Canon: "No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or

she has been divorced for cause arising after marriage." The whole point at issue was whether A had ever been the husband of C. If our Lord's teaching, rather than the civil legislation of most American states, were the criterion, A was not C's husband, for the simple reason that C already had a husband still living.

The Chancellor did not fail to attribute any importance to the sentence that follows directed upon the one which he quoted the same Canon: "Nor shall any person be lawful for any member of the Church to enter upon a marriage when either of the contracting parties is the husband or wife of any person then living, from whom he or she has been divorced for any cause arising after marriage." (This statement is qualified by the "innocent party" exception.) This sentence of the Canon rests upon the charge to the bridegroom in the marriage service: "Be well assured, that if any persons are joined together other than as God's word doth allow, their marriage is not lawful."

The word "lawful" in this text clearly is equivalent to "valid" and the point of view is that of the New Testament of Catholic Theology as a whole. The Chancellor ignored all this. He ignored the existence of a thing as Canon Law in the Church of England with which we cannot understand our own American Canon Law. He ignored the roots of Anglican Canon Law in mediaeval Western Canon Law, and beyond that the Catholic faith and the teaching of our Lord. He was using the language of one of our Canons which had been framed to protect the indissolubility of Matrimony and perverting it to compel a man to remain "married" to a woman who was not his wife in the eyes of God and the Church, nor even in the

the state. A more grotesque version of Canon Law can easily be imagined, and yet this one is by no means unique.

Impediments

Traditionally a number of impediments have been recognized by the Church as a whole. Some of these make the marriage merely undesirable. (For example, a marriage should not take place during solemn Seasons such as Lent and Advent.) Others render the marriage null and void. A second class of impediments is known as diriment (nullifying) impediments. Some of these are in the nature of the case such as error of identity, fraud, common, impotence, etc. Others are created by the Church. For example, the marriage of Christians and non-Christians, except under certain limitations and with certain dispensations, has been treated as invalid by the greater part of the Catholic Church for many centuries. Our own Episcopal Church in this country recently declared a venereal disease a diriment impediment to marriage. The power of the Church to create new impediments can scarcely be questioned.

The traditional list of impediments, however, needs some revision in the light of modern conditions and in the light of modern knowledge, medical, psychological, etc. Any new marriage Canon drawn up should clearly recognize that any marriage entered into otherwise than as God's law permit is utterly null and void. It should also clearly specify the absence of any diriment impediment to marriage in such a case as the proposed marriage of Mr. A and B mentioned above. But other impediments, too, should be recognized, or, if one likes, created by the Church's legislation.

It is a serious question if sexual uncontrollability should be included among such impediments. We frequently en-

counter a case of one partner of the marriage taking his marriage vows seriously while the other, practically from the start, views them with the utmost flippancy or cynicism. Now if the second of these persons, the young man or young woman in question, has been living in virtually promiscuous relations previous to the marriage and resumes such relations shortly after the marriage, we might well consider that there had been no serious intention in taking the marriage vows. In other words, that the element of consent, as the Church understands it, was lacking, or else that there existed in the given person what we might describe as sexual uncontrollability. (The writer has no intention of questioning the freedom of the will in using this expression. It is simply a relative term.)

Again in some so-called marriages there is a definite agreement to have no children. I am not speaking of an agreement to have no children for a particular time, but rather of an agreement to have none whatever. Such an agreement strikes at the basic principle of marriage, biologi-

cally speaking, and should be considered as making the marriage null and void.

Intention

I do not propose here to enter upon the vexed question of mixed marriages,—particularly between baptized and unbaptized persons, especially as any Canon which forbade such marriages would not have much chance of passing a General Convention,—but rather of marriages in which one of the persons regards Holy Matrimony as indissoluble, while the other regards it simply as a civil contract, terminable by mutual consent, or even at the will of one of the parties. A great many marriages, including some which are celebrated in our Churches, fall under this category. Sometimes the bride and groom remark to their friends, "If we don't hit it off, we will get a divorce." It is clear that in this case there is no intention of entering upon Holy Matrimony as the Church understands it. Sometimes one of the parties is faithful to the teaching of Christ and His Church in this matter while the other is either ignorant or contemptuous of this.



THE NATIVITY OF THE BLESSED VIRGIN MARY
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teaching. It is gravely doubtful whether a valid marriage exists in such a case, even though one of the parties enters into it seriously. It seems unfair that the loyal Christian and Church member should be bound for life by obligations which the other did not for a moment intend to assume.

There are tens of millions of pagans in our country who have not the faintest conception of the obligations of Christian marriage, nor the faintest intention of being bound by them. Even among many religious bodies outside the Church one can no longer assume a firm grasp of the fundamentals of Christian marriage. Some denominations say in so many words that the Christian is bound by the laws of the State in which he resides in regard to such matters as marriage and divorce. If a Churchman or Churchwoman has married a member of such a denomination, particularly if it has been before a Justice of the Peace, can we assume that the requisite intention existed?

Obviously the innocent party exception should be abolished. Modern scholarship makes it abundantly clear that our Lord,

in teaching the indissolubility of matrimony, made no such exception. At present we allow the innocent party to re-marry, but not the guilty party. This means that A is married to B while apparently B is not married to A. The sooner we get rid of such absurdities the better. It is probable that the exception in question is unconstitutional, but that is a larger question upon which I do not propose to enter here.

It is not my purpose in this article to enter into a detailed analysis of the impediments to marriage—either existing or proposed—or to formulate a proposed Canon for the consideration of General Convention, but simply to sketch the lines and the general principles on which such a Canon should be constructed.

I am well aware that what I have written here will be accused of undue laxism in some circles and of excessive rigorism in others. As regards the first, if we are to be strict at one end of marriage, we must be strict about the other end. If we are to insist that those "whom God hath joined together no man must or

can put asunder" we must wisely recognize that there are many cases, many more perhaps than we have been disposed to recognize, in which God hath joined together the couple in question. On the other hand, as the proposed Canon on this subject invites us to do—creation of a Commission with such wide powers as to be able to pronounce virtually any marriage null and void which does not seem to have worked out well—would involve a caricature of our Lord's teaching and the teaching of the Church.

We must have an adequate table of impediments, and more than that, a clear statement of fundamental principles by which any such Commission shall be bound. Perhaps out of the confusion of our own day, or the very clash of angry claims and debate, there will emerge under God's guidance, a clearer conception than ever before of what Christian marriage really is—the great mystery which symbolizes and reflects the union of the Incarnate God and the new creation, a union everlasting and indestructible.

A Bishop Writes His Laymen

3. The Incarnation and Freedom

By the RIGHT REVEREND JAMES P. DeWOLFE

Introduction . . .

We consider this evening the Doctrine of the Atonement which is set forth in the Creed in these words: And was crucified for us under Pontius Pilate: He suffered and was buried. It concerns a death—something we can all understand. Grasp what God was saying to us—showing us—in that dark hour of Calvary: a fact of history which set in motion a redemptive process which reaches down to us in the twentieth cen-

tury. We need to hold tight to the historic fact, but we need also to understand that the historic fact does not stand alone. It issues in a process which extends the benefit of that historic fact to us in our own day. We become a part of the Incarnation by virtue of the process which extends the Incarnation to this very moment. I can touch the Incarnate Lord today; today I can be incorporated in the very Body of Christ. So our Lord on the Cross is not merely

an historic fact which is to be commemorated. Calvary stands for the whole process of redemption that saves us—you and me—to-

I.—Freedom

Freedom is the result of our full response to God's will. God's nature is Love, and so His will is rooted and grounded in Love. Jesus Christ, as God and as Man, gave full response to the will of God the Father. As Man, Jesus was tempted in all points like

re, yet He was without sin. The crux of the meaning of the Atonement is in those words, "yet without sin." Sin enslaves. Jesus Christ is the totally free man; His response in loving response to man's love was complete; He remained free to the very end, so His death on the cross constituted a sacrifice which God the Father accounts sufficient to redeem all men unto Himself. The perfect, perfect sacrifice of the Son of Christ made Atonement for man's sin and reconciled man to God. Atonement means Atonement. We are enslaved until we are touched by that which can free us. The only thing that can free us is the sacrifice of Calvary.

Man's Need of Redemption

The blindness of Humanism. The humanists imagined that we had outgrown such concepts as "sin" and "hell" and that "progress" had emancipated modern man from the need of redemption. But "progress" is not an inevitable achievement of human society. It is but half the truth that the tide rises gradually by inch until it is at the point where the tide can also go way back. With the second World War the idea of a necessary progress is exploded myth. We need redemption from the bondage of sin and from the burden of problems that are too great for man and we know it. But God has not changed. God didn't expect us to solve problems which were too great for the human mind to handle. He provided the way Himself: He provided the redemption of God. It is possible to solve our problems, because for every impossible situation for man there is God who over-rules. Atonement is God's answer to the problem of human freedom.

The Ultimate Alternative. Human history has waited for our generation to be confronted with the ultimate alternative: either

an old world in ashes, or a new world in which the Kingdom of God is established in truth and justice.

C. *The Chaos of Human Society Apart from God.* The disorder in our human relationships—industrial, racial, political—springs from the persistent selfishness of human beings. Invariably the natural man endeavors to organize the world around himself as its centre, and so innumerable conflicts arise. Since God and not man is the true centre of the world, man's only hope of salvation is to be found in the organization of human society around God as its centre. But how can that be accomplished? Archbishop Temple wrote, "The one hope of bringing human selves into right relationship to God is that God should declare His love in an act, or acts, of sheer self-sacrifice, thereby winning the freely offered love of the selves which He has created." That God has so declared His love is the good news of the Incarnation, and that His love embraced the sheer self-sacrifice of the Cross of Calvary is the good news of the Atonement.

III.—God's Loving Purpose

A. *Human Freedom, the Goal of Creation.* Christianity finds the goal of creation in a society of persons who have become free through their response to God's will. In the Old Testament God revealed Himself as characterized by holiness, Fatherhood, and love. His Fatherhood implied for His children that they should become like Him in character. "Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2). Man was to achieve moral freedom by adjusting himself to God's holiness and love, just as he was to achieve physical freedom by observing the laws of the physical universe. But the very fact that God had endowed man with the capacity of choice meant that man

could refuse to respond to God's will. That man did so refuse and thereby fail to achieve the freedom which was God's loving purpose for him constitutes the tragedy of human history. "All have sinned," says St. Paul, "and come short of the glory of God." (Rom. 3:23).

B. *Freedom Through the Incarnation.* God ordained that man should find his true freedom in fellowship with God. But the fact of sin constituted a barrier to this relationship—a barrier which could be overcome only if man freely repented and surrendered his will to God's will. In order to restore the freedom which man had lost through his sin, God became Man in the Incarnation.

In Christ we see God acting within the limitations of His creation to give men the clear knowledge of His loving purpose and to demonstrate the fulfillment of that loving purpose in the language of a human life. Where man had fallen short, Christ wrought success. In Him God's purpose for human life was lived out as an imperishable event in human history. His entire life was surrendered in obedience to God's will from His boyhood when He was "about His Father's business," (Luke 2:49), to the Garden of Gethsemane when He prayed, "Father, not my will but thine be done." (Luke 22:42).

Thus the Incarnation revealed not only the love of God, but also the glorious possibilities in man. As the Second Adam, Christ raised our human nature to a new level of sonship where the service of God means perfect freedom. And God had at last from man what He had always willed—full response. An artist first sees the conception of beautiful form in his mind's eye: he works at his canvas or the marble, and is never satisfied until he receives back from the canvas or the marble the perfect response to

his vision. So the composer of music is never satisfied until he receives back from the orchestra the perfect fulfillment of his musical creation. And so God received back from the Jesus of history the perfect response to His love which impelled creation. Christ as Man shows us what God wants to see in every man, and Christ by His self-sacrifice makes the way possible for us to give such response to God.

C. *The Necessity for Man's Response.* The life of Christ was God's act "for us men and for our salvation." His teaching of the Father's love and forgiveness and the moral demands of His Sermon on the Mount were God's words to sinful man. His gracious healing ministry was God's love in action. But something more was still needed to win hardened sinners to repentance. It may be wonderful to hear Christ teach; it may be wonderful to see Christ heal; it may be wonderful to stand with Christ on the Mount of Transfiguration: but when men come to Gethsemane and Calvary it is possible for them to ignore the teaching, to turn away

from the healing, to explain away the Transfiguration. That something more which is needed to win hardened sinners to repentance is the sheer self-sacrifice of "his blessed passion and precious death." The zenith of the Incarnation is the Atonement.

Jesus said, "I, if I be lifted up, will draw all men unto Me." (John 12:32). There is no magic about the Atonement. It demands our response and cooperation if we are to share its benefits. Peter repented and was forgiven; Judas went and hanged himself.

IV.—*Man's Response to the Atonement*

A. *The Atonement quickens our Faith.* It is as we stand at the foot of the Cross and look into the face of Christ crucified that we say with the centurion, "Truly, this man was the Son of God." (Mark 15:39). We go on to say with St. Paul, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20). In the Atonement our Lord Jesus Christ takes possession of our

minds. To the question, "should I believe?" the Church answers, "Christ died!"

B. *The Atonement wins Repentance.* It is only by standing at the foot of the Cross we realize the awful price God has to pay for our sins. the suffering of the right Servant (Isaiah 53.) that through the hardness of hearts and leads us to say, "All like sheep have gone astray have turned every one to his way; and the Lord hath laid Him the iniquity of us all. In the Atonement our Lord Christ takes possession of our hearts. To the question, "should I repent?" the Church answers, "Christ died!"

C. *The Atonement Creates a Hunger and Thirst for Righteousness.* Our conversion is real only if we deny ourselves take up our cross daily, and follow Jesus. (Matt. 16:24). In the Atonement our Lord Jesus Christ takes possession of our wills. To the question, "Why should I first the kingdom of God and righteousness?" the Church answers, "Christ died!"



The Doctrine of the Atonement

By RALPH E. COONRAD

the Atonement of Jesus Christ there is portrayed the Sovereignty, the Love, the Grace and the Mercy of God. All these qualities are of the essence of the Divine Nature which, shining through sorrow and suffering as God's sun shines through a storm, lift one heavenward to behold something of the beauty and majesty of God in Jesus Christ.

The Doctrine of the Atonement along with the doctrines of the Incarnation and Resurrection form the basic, the fundamental, doctrines *de fide*, that is, required to be believed as an article of faith," of the Christian religion. St. Thomas Aquinas, in "Catechetical Instructions,"

"It is just as necessary for a Christian to believe in the incarnation and death of the Son of God as it is to believe in His Incarnation. For, says St. Gregory, there would have been no advantage in His having been born for us unless we had profited by His Redemption.' That Christ's sacrifice for us is so tremendous a thing that our intellect can hardly grasp it; for in no way does it fit in the natural way of our understanding. . . . The grace of God is so great and His love for us such that we cannot understand what He has done for us. Therefore, we must believe that, although Christ suffered death, yet His Godhead did not die; it was His human nature in Christ that died. For He did not die as God, but as man."¹

Here we have a clear presentation of the Universal Church's teaching on the Doctrine of the

Atonement, couched in words that are to be understood by mere men. In the last days of Holy Week our Lord offered Himself in sacrificial death for the sins of the whole world. He did not offer Himself, He did not die, for "believers" alone. In St. John xii:32 our Lord says in His last discourse, "And I, if I be lifted up from the earth, will draw all men unto Myself." In St. John x:16 He says, "And other sheep I have, which are not of this fold: them also will I bring, and they shall hear My voice; and they shall become one flock, one shepherd." Christ's Cross was His altar and His sacrificial offering upon it was the culmination of the Bloodless Offering in the Last Supper. The bloody Sacrifice on the Cross was a post-figurement of the bloodless Sacrifice, the bloodless Offering, in the Last Supper. Thus, both are parts of the same Sacrifice, the same Offering, the same Oblation. They are different only in so far as the Sacrifice of the Cross was the actual fulfillment in time and space of the bloodless Offering, the bloodless Sacrifice, in the Upper Room.

The Centrality of the Cross

The Crucifixion, the Sacrificial Offering on Calvary, anticipates the Resurrection of Christ. Just so, then, does the Resurrection of Christ always presuppose His Atonement. The Incarnation of our Lord has little meaning for us except that it culminate on earth in the Redemptive Act of His Atonement. The Atonement of Christ is a prelude to His Resurrection and, indeed, the resurrection and judgment of all men through Jesus Christ. But it must be remembered that there would

have been no Atonement had there been no Incarnation, and the Christian Doctrine of the Resurrection would have been meaningless had there been no Atonement. Many people today like to think only of the pleasant side of Christianity, its promises, its joys and its comforts. None of these have come to us without sacrifice; without suffering, the suffering of Christ, we would be ignorant of their cost.

Many Christians, and, God help us, many Episcopalians do not like to look upon the Crucifix because of what it reminds them of. They like better to look upon a well polished and empty cross, or a Regnant King, a Resurrected and Glorified Christ. No man can look upon the Figure of the Crucified Christ without drawing away conscious of his own guilt which hung the Son of Mary on the Tree. The Crucifix does emphasize the Atonement and the Redemption of Christ in its drooping Figure. It is at once our shame and Christ's glory. But many are the Christians who would like to pass quickly over the Death of Christ to think only of the more pleasant Resurrection. Even then they would like to think of the Resurrection without its concomitant Doctrine of the Atonement, and as a painless procedure. The Resurrection of Christ is without consequence, indeed it is without meaning, unless it fulfills for us the promises of the Atonement, namely, the Redemption of Christ for us all upon Calvary. It must constantly be borne in mind that all joys and blessings are foreshadowed by sacrifice, by self-denial and obedience to the laws of God and man. The great truths of the Atonement of Christ are Love, Justice,

¹The Catechetical Instructions of St. Thomas Aquinas, Joseph B. Collins, John F. Wagoner, Inc., New York City, N. Y., Ch., The Apostles Creed, Fourth Article, p. 24.

Mercy and Sovereignty. But above them all is obedience—obedience to the Will of God because of Love for God, and not obedience to the natural desires and will of man. "Not my will but thine be done," prayed our Lord in the Garden.

"What need was there that the Son of God should suffer for us?"² St. Thomas Aquinas asks this question in his Catechism. It is a question which everyone asks. Why should any man, much less Jesus Christ, suffer so horribly for us? Why did not God, if He was a true Father, prevent such a sacrifice? St. Thomas answers these questions thus: "There was great need; and indeed it was assigned to two reasons. The first is that it was a remedy against sin, and the second is for an example of what we ought to do. It was a remedy to such an extent that in the passion of Christ we find a remedy against all evils which we incur by our sins. And by our sins we incur five evils." All of these evils affect the soul even as they affect the physical body. Because they affect the soul they also affect our relationship with God. The five evils incur disease to the soul, disease which may bring on spiritual death if one does not confess and repent. The five evils are:

- (1) Defilement of the soul,
- (2) Offense against God,
- (3) Weakening of our wills and natures by sin,
- (4) Punishment due to sin, and
- (5) Banishment from the Kingdom of Heaven.³

The effect of the Passion of Christ on His Cross acts as a remedy for sin. It cauterizes, as it were, the cankerous growth in the soul, and although the procedure of cauterizing at first is painful it becomes a healing balm which completely thwarts spiritual decay and death. Mankind profits by Christ's example in five ways:

- (1) By imitating His charity in self-effacing love which counted not the cost in earthly measures,
- (2) By being patient—patience, that great virtue which Christ raised to its highest place on the Cross,
- (3) By being humble—Christ the King submitted to earthly laws in physical death reserved for criminals,
- (4) By being obedient to a higher cause even though the path of obedience was physically distasteful, and
- (5) By elevating the spirit above the contaminating things of the world.⁴

Statement of Fact

No doctrine is more difficult to expound than that of the Atonement. There is no Doctrine of the Atonement defined on paper as there is a Doctrine of the Incarnation. The Atonement is one doctrine of the universal Church which has not come into question and thus has not called forth a clean-cut definition. The Ecumenical Councils of the Church, Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451) compiled the Nicene Creed. They were called to define certain doctrines which certain persons who were denounced as heretics either questioned or denied. No Council of the Church was ever called to define the Doctrine of the Atonement. Thus no Council of the Church has ever advanced an "official" theory of the effect of the Death of Christ on the salvation of human souls. The Church has apparently concluded that the Atonement of Christ is an obvious fact because no controversy existed around it and thus no Conciliar Definition was necessary. There need be no speculation, no hesitancy in accepting, anything that is construed to be, or accepted as, a fact. The Atonement of our Lord rests in this category. It is true,

of course, that the other essential doctrines of Christ, as His Incarnation and Resurrection, are facts, but where certain controversies existed around them theologians of the Councils were called upon to establish what was meant by definition of the trines.

All of the Creeds state a similar fact—the atoning act of Christ which was accepted without question or argument. The Formula of the Apostles' Creed states:

"Suffered under Pontius Pilate, was Crucified, Dead, Buried." (Passus sub Pontio Pilato, Crucifixus, mortuus et sepultus.)

The Nicene Formula says more:

"And was Crucified for us under Pontius Pilate; He suffered and was buried." (Crucifixus etiam pro nobis sub Pontio Pilato. Passus et sepultus est.)

The word "suffered" emphasizes that in the Crucifixion of Christ He who was at the very same time both God and Man "suffered." It is true that, as St. Thomas Aquinas says, only one of Christ's natures (His human nature) suffered and died. But it is true that He who thus suffered and died was truly God. The Godhead of Christ, which was His very essence up to and including His Crucifixion, could not any less a part of Him on the Cross than it could be in more pleasant acts as, for instance, at the Marriage Feast in Cana of Galilee. Thus, while the human nature of Christ suffered on the Cross, He was still divine. The Cross became an altar erected for men, submitted to by the nature of all Beings, upon which Jesus Christ was a Sacrifice offered and killed and upon which Christ suffered who was both God and Man. The Athanasius

² *Ibid.*, p. 25.

³ *Ibid.*, pp. 25-27.

⁴ *Ibid.*, pp. 28-29.

and helps us not at all in this. It simply states: "Who suffered for our salvation." (Passus pro salute nostra.)

Statement of Doctrine

Although the Church's Doctrine of the Atonement is not fully defined in a document, it is well presented in one of the Church's hymns—hymn 65 in the Hymnal (159 in the Old Hymnal), by Cecil Frances Alexander. Stanzas 3, 4 and 5 state the doctrine:

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
And by His precious blood.

"There was no other good enough
To pay the price of sin,
Only could unlock the gate to heaven,
And let us in.

"Dearly, dearly has He loved!
We must love Him, too,
And trust in His redeeming blood,
And try His works to do.

Each of the above stanzas presents one aspect of the Doctrine of the Atonement. They may be thought of as the Three Great Facts of the Atonement, or the Three Facts accomplished for us by the Death of Christ.

(1) "He died that" The death of Christ did not just happen; it was not an accident. It was part of the scheme of our Redemption by which there was communion with God, through the sacrifice of His Son, all those who through sin had been separated from Him. Thus Christ died for a purpose. He voluntarily submitted to the death of the Cross for a purpose. As we shall presently see, it was this voluntary offering, not the fact of His death, which was pleasing to the Father. It does not, as one of the great poets has said, enjoy the destruc-

tion of His own handiwork. The purpose of Christ's Offering unto death was: That we might be forgiven and returned to God the Father. This purpose is, then, three-fold—

A. A Redemption,

B. A Sin-Offering, or Propitiation, and

C. An Atonement, or Reconciliation.

(2) "There was no other good enough to pay the price of sin." Man cannot by himself save himself. He cannot raise himself to God by his own bootstraps. Consequently, only a Person as Jesus Christ God-Man, could and can redeem us through self-sacrifice. No one else could do this except One so associated with the Father as Jesus Christ.

(3) "O dearly, dearly has He loved, and we must love Him, too." The love of God is presented in the Atonement in all its fullness. We love God because He first loved us and gave His Son to be a sacrifice for our sins. St. John has well stated this doctrine in I John iv:19, thus, "We love Him, because He first loved us." The love of people for God is but a return, a response to the magnetism of the Father, of those capable of being attracted to Him. All love, all goodness are but reflections of those qualities of God-likeness present in men. But neither love nor goodness are qualities in mankind which men create. Mankind has no right to full glory for the results of either love or goodness which men show forth. God is the First, the Final, Author of all love and goodness, and men must return to God that which is His due in justice. No man can be saved by simply doing good; no man can be saved by simply loving. The good which man does, the love which man shows forth must be God-directed as well as man-directed. Neither good nor love in themselves can gain merits for men if they are self-centered and not God-

centered. Both goodness and love are both imperfect if they ignore God. The good, the love, which God has given to man must be returned to Him by man. In this way man contributes to his own salvation—in fact, man begins his own salvation here and now on earth by voluntarily bending his will to the will of God. In other words, God loves man, as is evidenced by the sacrifice of His son, but man must return that love, must complete the perfect cycle, by doing something in his own life which shows his willingness to return to God.

The Price of Freedom

"Atonement" is the popularly rendered "at-one-ment." This means that through Christ's sacrifice and death mankind is made one with God, reunited with Him from whom men were separated by the sins of their original parents. All flesh is heir to those sins. This is called "Original Sin." The prostitution, the misuse of the God-given quality of free will is the cause for man's fall from the grace of God. It is essential to God's purpose that there is free will. Free will means that God did not create human beings as automatons, robots, machines to run without intellectual, moral and spiritual choice. Free will is, then, the ability given men as a gift by which they share responsibility under God. It was essential to God's creation and His purpose that man's worship of, man's relationship with, Him be a voluntary act based upon the creation of love. The creation of man is an expression of the Will and Love of God. "The heart of man was meant for God," says St. Augustine of Hippo. God created man good and lovely before man's fall. It was man's misuse of God's goodness which brought in sin and error. Man must return to that First Love which unites him

with God from whom he became separated because man's desires, appetites, self-centered ego were more physically attractive, easier, and immediately pleasant.

It was the love of God that was to unite men with God, not a machine mechanism of creation. Man has been so created that he can direct his choices, direct his will. If this doctrine were not so, the freedom of choice in anything, whether it is the selection of a new hat, a new car, or the worship of God or money, would be impossible. There is a very real principle involved in God's creation of freedom in moral and intellectual and spiritual choice for which man is responsible. Without this freedom, without this ability to choose, man would have no dignity; he could exercise no responsibility for his actions and his thinking as an intelligent and moral being. Man can select the direction in which to direct his soul, his desires, and his intellect. Man may choose to go to heaven or to hell, to progress towards perfection or turn within himself to imperfection. Man may choose to sin wilfully and live apart from God, or to strive against the flesh to live with God.

The power of evil is very real. It is an objective fact as everyone knows who can read the newspapers, or who has been tempted to wrong-doing until it hurts to resist. Jesus Christ was so tempted by the Devil when He was shown "the kingdoms of the world and the glory of them." The power of evil is continually battling God. God endures it. In His all-powerfulness He may even turn evil to the advantage of men as a test of their spiritual and moral strength whereby they may grow in grace through striving. God can hardly be said to permit evil to exist, but for the godly He pulls its fangs by granting the grace to endure and

to overcome its onslaughts.

Origen, a Father of the early Church, taught that man had to be ransomed from the Evil One, just as a kidnapper to-day is paid off for the safe deliverance of his victim. We say the victim is "ransomed." Origen said that Satan obtained control of man by making sin so attractive that man could not resist it. Thus God was eliminated. Man had to be "bought back" for God. Our Lord's death was the ransom paid, the price paid, for man's return to God.

St. Anselm, great English Saint and Archbishop of Canterbury in 1093 A.D., did not agree with Origen's view because it contradicted God's all-powerfulness, goodness, justice and mercy. Anselm taught that man owes a legitimate debt to God; He created man good and man wilfully offended Him. Man continues to sin wilfully and otherwise. Sin is part of our nature. The more man permits his nature to live "in the raw" without restraint, without direction, the more gravely man sins. This debt man owes God as a sinner unable to pay. It must be paid by One who is both God and Man. In Christ two natures, God and Man, are united in one Person, one Being. Christ bears the sins of mankind. In obedience to the will of God, Jesus Christ suffered voluntarily a natural death upon the Cross. In the natural state of affairs it was death decreed by men, not by God. It was a verdict in which all mankind, then and now, have a part—a verdict pronounced on the Son of God by the sins of men. Because it was the only way man could be reunited with the Father our Lord obeyed the Law just as He had always obeyed it.

Reconciliation

This discussion of the Doctrine of the Atonement is

brought to a close, not by returning to theories, but by representing the fact of it based on the New Testament narrative. An earthly father may be loving and forgiving to his erring son but until the son himself returns to the father, humble, contrite, chastened, the father's power is limited, his hands are tied. It is the wilfulness, the lack of love of the erring son which prohibits the devotion of a forgiving father. So it is with God and man. God does not limit His love and forgiveness; it is man who hesitates or refuses to draw near. The son must be reconciled to the father; man must be reconciled with God. Man's sins separated him from God. God is the man who must return. God is immutable, He is unchanging. It is man who must change. Through the death of Christ man is reconciled with God. Man's cause in heaven is constantly pleaded by "the Advocate slain." Through His death man is made one with the Father.

These three factors may be called a summary of the Doctrine of the Atonement:

- (1) The fact of sin in our nature,
- (2) The Atonement as a means of removing stain and reuniting with God,
- (3) The Godly attributes—Love, Justice and Mercy—the Sovereignty of God over life and death.

Consider these points both objectively and personally.

(1) Every human being has a sense of sin. This sin alienates man from God. The soul continually longs for its Source, its life of perfection with God, because it is separated from Him and is imperfect. The man alone cannot do good apart from God—except that it brings imperfect and inferior good.

any man has a sense of guilt because he knows when he commits sin, he feels the sense of inevitable punishment. Man in his heart is conscious of his self-interests. Thus comes up the second point—

(2) There is a means of union between God and man. To know God, approach to God, is recognized universally. It is true that God approaches man—and man approaches God—more than half way, too—but the juncture between God's approach to man can be welded on man's similar approach to God. This means of union between God and man is known as an act of propitiation. Sacrifice, like propitiation, is based upon love and not upon bribery. The ancients sacrificed in various ways to their many gods. Jesus Christ willingly offered Himself for man, a Sacrifice. This Christian Sacrifice was the means by which the chasm was bridged between God and man. It was and is the means of removing the guilt, the punishment, ordinarily due for man's transgressions.

Christ's Sacrifice upon the cross was not His death and

suffering which pleased the Father. It has been previously pointed out that God does not enjoy the destruction of His own handiwork. No Father could be so pleased. St. Bernard of Clairveaux explains it this way: "It was not His death, but His willing acceptance of death, which was pleasing to God." The difference between the Sacrifice of Christ and the sacrifices before it is that other sacrifices had to be repeated and repeated—separate sacrifices for separate sins, almost. Their effect did not carry over into similar and subsequent sacrifices. The Sacrifice of Christ was "once offered" and its effect carries over in the Holy Eucharist to-day where He is present and where man perpetually offers Him in propitiation and satisfaction for sin. In the Atonement, then, we see the voluntary act of Christ's Crucifixion. He resigned Himself to His Crucifixion, He obeyed the will of God even unto death. Through this voluntary death man is restored to oneness with God. But it is the fault of man that it had

to occur that way.

(3) The third and last point of the Atonement is that in the Crucifixion we recognize the attributes of God—His Love, Justice, Mercy and Sovereignty. Love existed before sin stained our natures. God loves man and wills that he return to Him. God is merciful and so accepts man back, lightening and eliminating the punishment due man if that is possible. Thus He is a just and true God, Master of all His creation. But God's mercy is not to be thought of as weak-willed, nor is He as a jelly-fish with no ability to enforce His laws. Sacrifice is always, as has been said, an act of love. Through the Sacrifice of Calvary love is carried over as the principle element in the Holy Eucharist through which God unites Himself with man sacramentally, and man unites himself with God. All true love demands sacrifice. Through the Sacrifice of Calvary we see, again exemplified in every Eucharist, the Love, Justice, Mercy and Sovereignty of God the Father.

The Spirit of God

By SHIRLEY C. HUGHSON, O.H.C.

Part V

IN THIS series of papers we have been considering the Gifts of the Holy Spirit and the virtues of faith, hope and charity, and it is well to understand something further of the consequences of their relation. The operation of the gifts of the Spirit in connection with the virtues produces the beatitudes, and each gift is related to one or more of the beatitudes which we find our Lord setting forth in His sermon on the mount.

The Gifts and the Beatitudes

The beatitudes do not, of course, connote the complete state of happiness which the saints in heaven enjoy. They are objective states of the soul, blessed in the sense of divine favours conferred which, received faithfully, will lead on eventually to the fullness of the life of the blessed in the presence of God.

They are states of which the soul may not even be conscious; or if we are conscious of them, we may, through an ignorance of true values, regard them as anything but blessings. For example, few regard poverty as a blessing, and yet, in the teaching of our Lord, a very special blessing is pronounced upon the poor (St. Luke 6:20). Again, few would regard tears and mourning, much less persecution, as blessings; but our Lord categorically declares them to be such. Those who find themselves in these conditions, and who follow Christ's command to take up the cross and bear it patiently, are those for whom the everlasting beatitude is reserved.

The first beatitude, the blessing of being poor and humble in spirit, lies in being detached from the world, and from the things of the world. The gift of holy fear enables us, as we have seen, to walk circumspectly, humbly, and always on guard lest we

wound our Lord by entering into the spirit of the world. The soul need fear no fall so long as it walks in lowliness and poverty of spirit, assuming nothing to itself, but depending on God in all things.

The second beatitude proclaims the blessedness of them that mourn. Our Lord does not mention any special object of this mourning, but we know that in order to mourn aright we must have a sense of right values. Men often grieve when they should rejoice, and contrariwise. We are to mourn primarily for sin, for our own sins, and above all, we should grieve continually for the dishonour which is continually done to God by the sin of those who should love and serve Him. The gift of knowledge shows us the worthlessness of the things of the world when used apart from God. This gift enables us to see our failures, and incites us to sorrow for having joined the world in its rejection of the divine love and service which are so richly offered us by the Holy Spirit. It enables us to understand the cry of crucified Love, "Is it nothing to you, all ye who pass by? behold and see if there be any sorrow like unto my sorrow."

The thought of being comforted is presented here with striking significance. The words "shall be comforted," are the Greek verb form of the word Paraclete, which is one of the principal titles in the New Testament of "the Holy Ghost, the Comforter." He it is who comforts the hearts of those who mourn, and better still, who takes away the cause of their mourning. If we allow Him to deal with us as He wills, which means the following of every dictate of conscience, the Spirit of the Lord will comfort us, will "give unto us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Discipline

The third beatitude, the blessing of meekness, is enjoyed by those who in profound reality have renounced the world, the flesh and the devil. But we must not be misled, as most of the English-speaking world has been, by the word which our translators have used. The evangelist's expression has in it none of the sense of weakness, or shrinking, which our popular use of the word *meek* so often implies. One commentator tells us that this Greek word "never did at any time, or in any passage of any author, signify *meek*." Further, the virtue of meekness is already commended in the first beatitude, the poor, that is, the lowly in spirit. A better rendering would be *gentle*; and it must be kept in mind that gentleness, in its true meaning, implies strength chastened and disciplined by tenderness. Gentleness which is not strong is a poor quality, and honours neither God nor man. Gentleness which is strong and patient, possesses great power to affect others. The psalmist ac-

knowledges the effect of the gentleness of God to him—"Thy gentleness hath made me great," he says (2 Sam. 22:36). True gentleness is an inwrought grace in the soul which accepts the divine discipline in the humble knowledge that we both need and serve His discipline. At the same time it enables the soul to meet all rebuffs and injuries with a sweet and humble, but very strong patience, because it knows true values, and suffers these things with sure conviction that they can neither hurt nor hinder, but will always help the soul that is "in Christ." It is not easy to refuse anything to such a spirit, therefore it is these strong, gentle, disciplined souls who shall win the earth for Christ, and "the heaven and the new earth, wherein dwelleth righteousness," shall be theirs.

This inwrought grace of gentleness is the result of the gift of piety working in union with the virtues of faith, hope and love. The infusion of piety softens the hardness of our nature, enlarges the soul by fervour which it enkindles, sweetens her with affection, and draws her with tenderness towards God.

The beatitude which those enjoy who hunger and thirst after righteousness is full of the possibilities of suffering. This hunger is not only for the righteousness which we desire to make our own, but for the setting up of the righteous kingdom of God in the world. But the world will not tolerate His kingdom. All history shows a continual battle of the world against that for which we hunger, and against those who would set up the kingdom amongst men. There are obstacles innumerable, and persecutions, not only external, such as those endured by the martyrs, but interior torments, with the temptation to give up the heart in the struggle. Here the soul needs the full operation of the gift of fortitude to strengthen her against the fears and dreads of the difficulties which lie in the way. We need to be animated by the power of the Holy Ghost, to be made "strong in the Lord and in the power of His might," that we may find calm and confidence and courage in the assurance that while "great are the troubles of the righteous, the Lord delivereth him out of all." The happiness of this deliverance, and of the final triumph of righteousness, is the beatitude which God pleases Himself to give us.

When our Lord said that they who hungered and thirsted after righteousness should be filled, He did not mean that this satisfaction should be theirs at once. The word has in it a pastoral quality, and contains the implication of the daily leading of the flock out to graze. There is a sweet suggestion of "green pastures," and of "waters of comfort." The continual recurrence of hunger and thirst is an indication of a healthy body, so the soul which continually hungers and thirsts after the righteousness

God will grow up more and more into Christ, the Good Shepherd, who continually feeds His flock.

Service

The beatitude of the merciful has reference to a large area of service. Works of mercy fall into two categories, corporal and spiritual works, both of which are commanded as a necessary part of the Christian duty. The corporal works are those of feeding the hungry, clothing the naked, sheltering the homeless, ministering to the sick and to those in trouble. The importance of corporal works of mercy is set forth clearly in the great parable of the Judgment. The works which some were condemned for neglecting, and others accepted for performing, were, in every case, corporal works.

The spiritual works of mercy are instructing the ignorant in religion, correcting offenders for their sins, good, counseling those in trouble, comforting the afflicted, suffering injuries with patience, and praying for the living and the dead. The faithful performance of these duties of mercy secures for us the pouring of the blessings of mercy from God.

The beatitude of the merciful is obviously connected with the gift of counsel. There are many souls whose sympathies are easily aroused. They quickly respond to the call of distress, but show little judgment as to how mercy is to be exercised. They early desire to do all that mercy asks, but their ministrations are often ill-judged and ill-timed, and do much harm as good. Their charity needs to be guided, and the gift of counsel shows not only what ought to be done, but the wise and discreet way in which to do it.

Some commentators consider the sequence of the beatitudes in the sermon on the mount as of significance, and they connect this beatitude with the one which goes before it. The zeal for the kingdom of God, and for the spread of His righteousness into all parts of the world, has at times in history been perverted into a bitter zeal against those who oppose the truth, whether in faith or conduct. One of the chief characteristics of our Lord was His tenderness for sinners. He did not break the bruised reed nor quench the smoking flax. On the two occasions when He pronounced woes against those confirmed and obdurate sinners, He could not bring Himself to speak the words of condemnation without at the same time giving them a more tender, loving call to repentance. He uttered a terrible judgment on the faithless cities of Galilee, but concluded with the cry, "Come unto me, ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." (St. Matt. 11:28). He denounced dread woes against the rulers of Jerusalem,

but ended with the heart-broken lament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." (St. Matt. 23:37). His was the infinitely merciful spirit, whether to friends or enemies, and beatitude can be found only in an imitation of His tenderness. By our mercy, or by our severity, we are daily preparing the terms of our own judgment at the end. We write our own condemnation, or our acceptance by God, and He, respecting the freedom of will with which He has endowed us, will ratify our choice when we come to stand before His tribunal.

Contemplation

The two beatitudes which follow belong to the life of contemplation. "Blessed are the pure in heart for they shall see God." Blessed indeed are they who, having the hope of God in them, purify themselves in the power of the Holy Spirit, even as He is pure. Through the operation of the gift of understanding they have been able to catch some glimpse of the divine beauty, which, though dim and fleeting in this life, ravishes their souls, and gives them a longing and desire to enter into the courts of the Lord, like St. Paul's desire "to depart and be with Christ" (Phil. 1:23).

The gift of understanding enables us to see ever more clearly and to appreciate ever more deeply, the intimate and absolute values that lie in God, and in the things of God. As a consequence, we desire to purify ourselves even as He is pure that we may enter more fully into the joy of His vision. We cannot, as finite creatures, rise to a complete knowledge of His infinite value, but we know that where with all our hearts we desire God, He counts us to have attained to Him. This purification is a continuous process, not an instant answer to our longing. It is the objective of all the work of the Spirit through the ages in the Church, in the good desires and thoughts He puts into our hearts, and in the prayers and good works He inspires us to offer to God.

The second beatitude of the life of contemplation is that of the peacemakers—"Blessed are the peacemakers for they shall be called the children of God." We are able to enter into this beatitude through the working of the gift of wisdom, and the wise man tells us that "sweetly doth she order all things." (Wisdom 8:1). We are reminded of St. Augustine's definition of peace as the "tranquillity of order." Order means that everything is in its appointed place, all things coordinated, the many parts of this complex human nature and life of ours working together without friction. The world longs for peace, but there is no peace save the peace of God, and in the

heart where He abides there abides peace, for He is the God of peace. Where He dwells there He rules. St. Augustine declares, "In Thy good will is our peace." They who, in the power of the divine wisdom, seek after peace will most surely find it in obeying the divine will, and, having once found it, they will be able to communicate it to others. This is as natural as well as a supernatural law. We know how the companionship of one who is possessed of a strong calm imparts peace and calm to others; and thus are the possessors of peace true emissaries of the Prince of Peace.

The last of the beatitudes is not counted as a separate one, because it is the confirmation and manifestation of all the others—"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven: Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake; rejoice

and be exceeding glad for great is your reward in heaven." In this beatitude of suffering, of pain, of shame for His Name's sake, all the gifts of Holy Spirit are to be called into action for the protection, and for the sanctification, of God's people. He is to show them how to find joy in suffering, to give them the realization of the blessings of kingdom in this life, and the consummation of joys in the life to come, where all will be swallowed up in the completeness of beatitude in the vision of God face to face.

We meditate with joy and gladness upon the beatitude which God has offered, and is continually offering to His children, and we rejoice in the hope of it; but we are never to forget that the true desire of man lies not in beatitudes, not even in the beatitude of God, but in God Himself. "I am thy exceeding great reward" (Gen. 15:1). We look not for the gift of His, however precious. We look for Him

Pan Americana

By DAVID E. RICHARDS

ON the map it looks like either the end of a deformed carrot or the top of a twisted turnip. At any rate one gets the impression that it might well be the beginning of one thing or the end of another; one can never be quite sure. This state of indecision continues even after one's arrival. The trip is comparatively short—just six hours from Miami—but when the destination is reached one would hope to discover that he had really succeeded in getting somewhere. Instead he finds himself disembarking at a port almost exactly like the one he has just left. The writer was told when he left New York that he was going to the foreign mission field. Well—he hated to register disappointment—but this surely did not look like anything very foreign, and with the enthusiasm of a neophyte he seriously questioned its missionary significance. However, experience in the field has proven that it is indeed foreign, that is to say, that there is no place like it in the whole wide world. It is

completely and utterly different. And above everything else, the Church meets a missionary need which is as varied as it is challenging.

We are speaking of the Missionary District of the Panama Canal Zone, squeezed in neatly between the tail end of North America and the top of South America, bound on one end by the bold Atlantic and on the other by the placid Pacific, a strip of land ten miles wide stretched between these two oceans. Here is located one of the Church's smaller Districts whose work, for the most part, is carried on within restricted areas where everything has been and is being sacrificed to the efficiency of the Panama Canal which functions as a vitally important valve or blood vessel in the maritime and economic life of the world.

Varied Work

The Church's work in and around the Panama Canal Zone, though it is restricted geographically to a small area is, neverthe-

less, greatly varied. The dividing line between the Canal Zone which is ministered by the United States government, and the Republic of Panama is the main street which, while serving as an important thoroughfare, also marks off the Panamanian side of Colon from the American side of Cristobal. Figuratively speaking, life on the opposite side of this street is a picture of contrasts. In the Canal Zone everything from the housewife's morning shopping to the repair of a garage for the family car is efficiently and effectively organized under a socialized form of government the counterpart of which is not to be found in the continental United States. Everything here is clean, snug and secure; the problems of life are reduced to an absolute minimum, and those which must to survive are handled by the District Quartermaster or other official acting for the United States government. The presents the delusory impression of being the original ivory tower. On the other side of the street

ver, things do not go quite well. Sanitation and housing problems, and there is no master to look after them.erty runs rampant and economic distress is a part of the life of large numbers of inhabitants of Colon. People in their homes for want of medical attention. Open flagrant vice makes up an important part of the economic life of this port city.

and then far down at the end of Bolivar Avenue, the border life is lived on yet another. Not quite out of sight of Colon and Cristobal is the settlement of Silver City where a number of employees of the Panama Canal live. Silver City is, of course, within the Zone and before is maintained completely by the United States government. It is the site of long tenement buildings which range from eight to twelve families. Silver City is one of the many colored (or silver) communities which dot the Panama Canal Zone and bear living witness to the government-organized practices of racial discrimination. The American Episcopal Church—for so it is called here—maintains work in these three kinds of areas throughout the Canal Zone and adjacent parts of the Republic of Panama. The work of the Church in the District is represented by three American churches, three Panamanian churches and five West Indian (colored) churches. In addition to this, services are held regularly at one hospital, and at the upper colony; a school (Christ Church Academy, Colon) and a children's home (Bello Vista, Panama City) are maintained. The missionary is hard at work opening up new fields in Colombia. This great diversity of work is found within a relatively small area in which are present all kinds of people, all kinds of ad-

ministrative difficulties and a great variety of social, economic, racial and domestic problems.

Each particular type of area has its own peculiar characteristics. The work in each kind of place requires its own unique approach on the basis of social, cultural and vocational standards which vary so widely in the three areas. We shall deal separately with each kind of work.

Americans

Every white American who comes to work in the Panama Canal Zone is assured of a good salary, a respectable place to live, a more than adequate food supply, careful medical attention—in short, he is assured of security. He knows that, from the time he sets foot in the Canal Zone, he will never again have to worry about how he will make out. In return for this security he must from now on permit his life to be directed by the "system;" he will be told where to work, when to work; and he will be told where to live.

Improvements in living quarters, advancements in salary and job promotions are in terms of service, and he serves best who best learns the rules of the system and best adapts himself to it. In such an economic and political set-up as this, the element of competition has been eliminated and individual initiative, which is so often developed by competitive capitalism, is not so necessary for success.

A discussion of economic and political life in the Zone is not irrelevant to any treatment of the work of the Church in this area, for the fact that the two are related is unquestionably (and sometimes unfortunately) true. The relation between the economic security of white employees and the practice of religion in the Zone is embarrassingly revealed by the tremendous diffi-

culties with which the Church meets in ministering to American residents of the Zone. The record of attendance in our American churches is discouragingly small. Generous salaries, good homes, security and the tropical, holiday atmosphere seem to be the Church's chief competitors in engaging the active and enthusiastic support of Americans employed in the Panama Canal Zone and surrounding areas. We understand that such conditions are not unusual, however; other missionaries report similar difficulties with American settlements outside continental United States. The improvement of the practice of religion among these extra-continental Americans offers a challenge to the Church in Panama. Many years ago this challenge was met successfully in the city of Ancon when a small group of devoted laymen under wise leadership so developed the life and activities of the small chapel attached to Gorgas Hospital, a large government institution, that it grew into what is now the gracious and impressive Cathedral of St. Luke. Such growth as this is yet to be duplicated in the cities of Colon and Cristobal, and in the surrounding communities of Americans throughout the Isthmus.

Panamanians

It is understatement to say that the history of the Republic of Panama is colorful; it is long and varied, and made especially interesting by the determining part that the United States has played in it by the construction of the Canal. In spite of its color and variety, however, the outlook of the Republic was not very encouraging until the Americans came upon the scene to improve the health and sanitation of its sea level area, and to effect the social and economic

life of the nation in such a way as to bring marked improvement and unnaturally rapid advancement. Because of its strategic position and because of the construction of the Canal, Panama has truly become the crossroads of the world, and is unique for these reasons among her sister republics of Latin America. However, she shares with them an early and long Spanish background and tradition. The principal language is, of course, Spanish, and even now a few of the delightful Spanish customs linger on. Naturally Roman Catholicism is a part of the Spanish background, and consequently the Roman Church is the recognized and established Church of Panama. The terminal cities of Colon and Panama have large and ancient cathedrals and churches, and every little village of the interior has its small Roman church, though at times in very poor taste.

The majority of those in the Republic think and speak in terms of the Roman Church. However, other church groups persist in their efforts to missionize the country and seem to meet with a fair degree of success. The American Episcopal Church has one large church in both Colon and Panama City and one in a suburban area; the latter, St. Christopher's, Rio Abajo, is our most recent missionary extension. A small but beautiful edifice is now nearing completion and bears witness that the wall of Romanism can be broken through. As yet we carry on no Spanish-speaking work, but it must come if we are to grow, and we feel sure that it is a matter of only a short time before we begin. Our progress in the Republic may be small, but it is steady and it is growing.

West Indians

The principal work in this Dis-

trict at present is with the West Indian population. At the time when the construction of the Canal was being started there was a need for manual labor. Conditions, however, were so bad that not everyone who came to work could remain. The labor had to be cheap and the people hardy enough to work on in spite of heat, malaria, rain and other adverse conditions. After some experimentation it was discovered that the West Indies could best supply this labor, and so great numbers of workmen were imported from Jamaica, Trinidad, Barbados, and other islands of the group. From the time that they arrived here they received low wages, endured poor housing, limited social and recreational facilities and bad schools. Improvement has been very slow, and under government regulations they were employed with such conditions that job advancement and wage increase was and still is strictly limited; thus the hateful "silver roll" has developed. White employees receive generous salaries and are placed on the "gold roll." This is one of the few places in the world where racial discrimination is government policy; it is so carefully controlled by the government that it will take (and we do not say this facetiously) an act of Congress to eradicate it.

These are the conditions under which the Church ministers to a great number of her communicants in the Zone. Many difficulties arise as frustrations and tensions develop because of the apparent impossibility of the situation. It is alarming to discover how these tensions and frustrations paralyze spiritual and religious development. It is also embarrassing to report that thinking individuals among the Negro race begin to question the silence with which the Church has accepted these conditions which are completely contrary to her basic prin-

ciples and teachings. The questioning attitude of some of our younger and more intelligent Negroes reflects the failure of the Church in the past to oppose a situation which was obviously unchristian. Their questions are difficult to answer; however, if the Church is to justify her efforts to missionize the West Indian in the Canal Zone, she must be prepared to face these situations, admitting her past failures and solving courageously to do her part in eradicating them.

Almost every "silver" (i.e., colored) community in the Zone has its small Episcopal church; and they have the status of organized missions, and because of the economic conditions of the communities, will probably always remain in this status. The Church in these communities has an opportunity to play an extremely important roll, not only in developing the spiritual life of the community and in helping to mold its morals, but also in supplementing the social and educational facilities which at present are so poorly maintained. In order to accomplish this end, an increase in almost every instance of plant and equipment is required as well as a comprehensive pastoral ministry. One is not greatly concerned here with the problem of extensive organization and administration; his chief concern is with the individual problem of the small but important groups that fall under his care.

In order to realize and fulfill her mission to the Negro, the Church must be in the forefront with regard to the improvement of the race. Racial progress here as elsewhere is in terms of the individual—the Negro race will advance only as gifted members of the race rise through inspirational encouragement, education, training, and by their lives elevate the general level of the race. One of the Church's main tasks is the "silver" communities of

Zone is to offer to the more intelligent young Negroes the necessary inspiration and opportunity that will bring them to positions of leadership and influence among the members of their own Church. Scholarships that provide training outside the Zone in various fields should be offered in the same way that the Church offers scholarships for theological education in an effort to develop a priesthood native to the District.

The social facilities are supplied naturally by active youth teams and adult groups. Especially among the older people, the Church becomes the center of social life; with the young people, however, it is necessary to compete with the distracting influences of Panamanian urban social life which is quite different from the Christian idea of social life. Before the social ideal can approach fulfillment, it will be necessary to arouse a deeper social consciousness among the people themselves and an increased awareness of the social implications of the Gospel. The Church's

task is not simply to do for her dark-skinned children, but to encourage them to do for themselves.

New Fields

The missionary front in the District of the Panama Canal Zone is an expanding one. About a year ago a missionary was sent to Colombia, a part of our District which for a long time has gone unexplored, to begin to open up the field there. Through his unaided efforts he has not been able to meet all of the demands for the services of the Church expressed by settlements of Englishmen, Americans and West Indians, but he has been able to discover how much these people want the Church. It is the hope that soon others will come to help him in this pioneer missionary work.

In the north the front is also expanding. A plan is now afoot to turn over the northern part of the Republic of Panama, Costa Rica and Nicaragua (which heretofore have been administered by the Church of England) to the American Church. This plan is await-

ing approval by the General Convention; and we hope that it receives approval. If it is approved, the District of the Panama Canal Zone will become the second largest missionary district of the Church (Alaska being the largest). The great diversity of work in Latin America will be increased and it will offer more of a challenge than before.

As in all missionary districts, so in Panama, the need is twofold; men and money—but men first, a veritable multitude of men to carry on the three distinct types of work in this area. The need is for wise and experienced priests by whose persistent efforts the secure and satisfied Americans will be moved Godward through Christ in a deeper appreciation of the worshipping community. The need is for priests who with dedication and selfless labor will give themselves to the Negro race for Christ's sake. The need is for men who will lose themselves in the romance of working in a completely foreign land among strange people.

We ask for your prayers.

St. Joseph's Hospital, Bolahun

By LEOPOLD KROLL, O.H.C.

THE FIRST major operation at the Mission hospital was performed by Dr. Maas on chief Yekke, of the Bandi tribe, who was suffering from a hernia. After the operation Yekke offered the doctor several cows and considerable money not to operate on anyone else. He wanted to be the only one among his people who had been cut open and fixed up. I am sure at times the doctors who followed Dr. Maas wished that he had made such an arrangement, for none of them has been able to catch up with the patients who sorely needed operations of one kind or another. There has always been a waiting list of operative cases and as new cases came in the doctors simply had to send them home, difficult as that was to do. One doctor, provided he had the nurses, the equipment and the funds could spend all his time in surgical work.

As it is we have never had more than one doctor at a time and to him has fallen the task of being a general practitioner to thousands of sick folk, a surgeon, a teacher and a hospital superintendent. We have never had a nurses training school; the doctors just train their dressers and nurses as they go along. Only men have offered themselves as nurses and most of these have had so little education that no nurses' manual is simple enough for them to use.

In spite of this lack of education, the doctors have trained some very efficient nurses. The natives by no means lack natural intelligence and can be taught by one who can adapt himself to their ways of learning. They are very clever with their fingers and make good surgical assistants; a few can do minor operations by themselves. Of later years some have been trained to use the microscope.



Resources

The present hospital buildings, with one exception, are the ones built under Dr. Maas's supervision in 1928. Dr. Junge and Fr. Whitall built a new dispensary in 1931. Since then, except for native buildings, there have been no additions or changes in the hospital buildings. On the compound are (1) a wooden frame building of two rooms, each twenty feet square, a women's ward; (2) a brick building, sixty by twenty feet, used as an operating room and a store room for the instruments; (3) a pise-de-terre and cement building, seventy by twenty feet, a men's ward; (4) a mud block building, faced with cement, thirty by fifteen feet, also a men's ward; (5) a brick building some forty feet square used as the dispensary; and (6) a native palaver house where the yaws injections are given.

In 1931 when Fr. Hughson, who was then Superior, made his visitation to the Mission the number of patients was so great, as many as two thousand a day for yaws injections, that it was decided we must have another doctor. Dr. Junge, the doctor in charge, was able to persuade a friend of his, Dr. Kruger, to come out to Bolahun. They worked together for only a few months and then Dr. Junge had to return to Germany for his furlough. Early in 1933, just as he was about to return, the depression caught up with us and our Mission budget was cut just in half. This meant that we could no longer afford two doctors. Since Dr. Kruger was on the field we kept him on under a new financial arrangement. Up to this time all the medical work had been done on a charity basis. As this was no longer possible, we had to devise a plan whereby the patients could pay something towards the cost of the hospital, and yet not make the fees so high as to keep people away.

We began by charging all who came for medicines or dressings twenty cents for a month's treatment, children half price. The yaws patients were made to

pay twenty cents, children ten cents, for a course of six injections. Those who came for operations charged a minimum of one dollar, a higher fee being asked of those who could afford it. All who were to be hospitalized, either for medical or post-operative care, were required to provide their own food and bedding. To supplement the money received through fees the Mission budgeted the hospital six hundred dollars a year.

Dr. Kruger, by good management, made this arrangement and we have kept to this arrangement up to the present time. As for the doctor's personal expenses we have made different contracts with each doctor as they came along. With such a limited budget it has not been possible to buy any new equipment or to make any improvements in the hospital buildings. The surgical instruments are the ones originally bought for Dr. Maas, so they are not only out of date but are considerably well worn. The walls and floors of the larger men's ward are riddled with termites and it is no uncommon thing for the patients to have to dig out a termite hill from under their beds. All the money has had to be used for the nurses' salaries, medicines and dressings. It has required some very careful planning to accomplish this and, of course, it has handicapped the doctor considerably.

During the time that we had no doctor at the Mission either Sister Mary Joseph, Sister F. H. Fr. Kroll or Fr. Whitall kept the dispensary running.

Treatment

Dr. Selden's report for the two years he was here will give a good idea of what the doctors have done at our Mission hospital. July 1939 to July 1940—major operations—hernias, hydroceles, elephantiasis, skin grafts, etc.—166; minor operations—110; yaws injections—23,400; dressing clinic—4,680; medical clinic—5,360; July 1940 to May 1941—major operations—

8; minor operations—100; yaws injections—15, dressing clinic—3,400; medical clinic—4,280; all pox vaccinations—3,000.

The figures for injections, dressings and medicines do not represent the number of new patients or the number of treatments given. Each year there are certainly six or seven thousand people who receive medical attention at Bolahun. In 1944, while there was only a dispensary, there were 3,679 new patients for yaws injections alone.

From our experience at the hospital we have learned to hold that all the natives in the Liberian hinterland have had or will have malaria, amebic dysentery and intestinal worms of one kind or another. Yaws is another prevalent disease, especially among the Kisi people. In its first stage the body is covered with half-inch round sores which soon are encrusted with scabs. This will last for a month or more and if there are no secondary infections the sores heal up. Several months later the soles of the feet begin to swell up and crack open. As all the natives go barefooted these sores get very badly infected. Finally the disease attacks the joints and untreated is given, permanent deformity is the result.

Fortunately yaws respond very quickly to treatment. Six intramuscular injections of a bismuth preparation over a two weeks' period will in the great majority of cases bring about a complete cure. Judging from the gradually lessening numbers who come for these injections we believe that the disease is being considerably checked. Leprosy does not seem to be very common in our section of the country. We usually have only two or three cases under treatment. We have not been able to establish a leper colony. The natives do not have a great fear of leprosy and consequently it is impossible to keep them on for treatment when they don't see any signs of improvement after two or three months at the hospital.

Small-pox epidemics break out once a year in some sections of the country. Our doctors whenever they hear of an epidemic go right to the section with their dressers and vaccinate as many people as they can get hold of. In the past few years the Liberian government has had a group of nurses touring the country just to give vaccinations. We have the only vaccine box in the district, where the vaccine can be kept, so we know how much good has been done for the people. Every so often we check up on our school children and the people who live in Bolahun. Many of the natives know about vaccinations and come for it on their own accord. Intestinal diseases are extremely prevalent simply because the people have not been taught to boil their drinking water. Every year after the first rains in February and March there is a great increase in numbers who come for

treatment for dysentery or worms. It is most encouraging to see the improvement in the dysentery patients after a few injections of emetine hydrochloride, and in those suffering from worms after one or two doses of oil of chenopodium carbon tetrachloride. As for malaria, one hundred per cent of the population is infected with it. Undoubtedly the natives build up some resistance to it otherwise they simply couldn't survive. However as soon as their resistance breaks down, from whatever cause, they inevitably get a bad attack of fever. Quinine will give them quick relief but there is no way to cure them permanently under their present living conditions.

Diseases

Tropical ulcers and other skin infections are the cause of a tremendous amount of suffering and incapacitation. Until we began to use penicillin early in 1946 many of these cases resisted all treatment. Sister Hilary, who is now in charge of the dispensary, has written of some of the remarkable cures brought about through the use of penicillin. She writes: (1) Pewa—the poor woman with half her buttock gone, sores on arm and head, which she had had for two years; after the course the wounds cleared up in a marvellous way immediately and began to heal. (2) Tukow, who had had a deep sore in her side for many years—she was treated for this by Dr. Joan Clatworthy in 1937. It was getting worse and her face was screwed up with pain. As in the former case it cleared up immediately and is now completely healed. (3) Four or five young girls with old sores who have been treated in the hospital for a long time—also almost healed. Apart from the clearing up of the sores was the amazing change in their general condition. They all declared that they were feeling fine immediately after the course of treatment, which is eight injections in twenty-four hours. They had no fever nor other reactions and were so amazingly cheerful. (4) Stella Tewa's baby, Kumba, had a fall and hurt her mouth and returned to Bolahun with a terrible septic mouth—ulcers on tongue and teeth all bleeding. We painted her mouth, etc., but after a week or so it seemed to be getting rapidly worse. She had a fever and then refused to nurse—so I feared we would lose her. I decided to give her penicillin, so retired to Bethany, our rest house, with Stella and the baby a week ago. By the time I had given two-thirds of the required number of injections the swelling in the face had gone down considerably, and her temperature was normal. After



the course was finished all the pus and bleeding and the mouth and ulcer cleaned up. Kumba came walking for her last injection on Saturday at two P. M. On Sunday the little ex-patient was trotting up and down the aisle of the Church in great spirits and health, D. G.

One of the greatest scourges in our section of the country and one which will most affect all our mission work is sleeping sickness. In 1941 when Dr. E. P. Veatch, under contract with the Firestone Plantation Corp., began his work in the Western Province of Liberia, he found that twenty-five per cent of the population was infected. After two years of hard and incessant work he had reduced it to one and a half per cent. He had to return to the United States then, but came back in a few months and did another years work. Just after a few months' absence he found that the percentage of people infected had increased considerably. Now he has been away for over a year and no one has been able to do anything to check this sleeping sickness. We have no one well enough trained at the hospital to give the treatment nor to keep track of the patients. The English doctors in Sierra Leone have kindly offered to treat any one we send to them. But since it takes at least a month to effect a cure it is very difficult to arrange for any one to go to a strange town for such a length of time. We have managed it in a few very bad cases but there are certainly many beginning cases which should be treated.

Another great problem is the pre- and post-natal care of mothers and infants. No actual count can be made but all the doctors who have been at Bolahun agree that the infant mortality rate for the first year is at least fifty per cent. It has not been possible to do much obstetric work at the hospital because of the natives' strong prejudice against men being present at a delivery. They do not mind the doctor so much but do object to the male nurses. We are hoping that some of our school girls will become nurses and so do away with this difficulty.

The reputation of St. Joseph's Hospital has spread

all over Liberia, Sierra Leone and two hundred miles or so up into French Guinea. Several years ago a little girl, not more than twelve years old, came into the hospital leading two old blind men, one her uncle and the other her grandfather. They had come from Kankan in French Guinea and had been journeying for a couple of months. Unfortunately the two old men were past any medical care so we just had to send them back. Some of their fellow tribesmen took care of them and got them started on their journey. Many times when patients come from a distance we ask them why they didn't go to a hospital in their own country. Their usual reply is that they have heard that they will get kind treatment at the Bolahun hospital. Whatever hospitals there are in the West coast hinterland with one or two exceptions, under government control. This means, I am sorry to say, that the native dressers take advantage of their government position and are dictatorial and impatient. We have had some of this same trouble and have to be continually reminding the dressers that they are working in a Christian hospital and therefore must show the greatest kindness and care for those who come to us. Another, and as important factor in our favor, has been the very splendid Christian men we have had as doctors.

These are the facts and they tell their own story of the pain and suffering which our doctors and native dressers have been trying to check and alleviate under difficult conditions. We need money for buildings and equipment. But these will not do much good without a doctor. We have been hoping that a doctor like the Burma Surgeon or Dr. Schweitzer would offer himself for a life's work here. We ought also to have a nurses' training school and for this would need a trained nurse, one who knew how to manage a school. We have a young man from the Kru tribe now taking pre-medical work at the United States but he will not be ready for another six years. So please pray for us and the people we care for in St. Joseph's Hospital.

Press Notes

THE last Sunday in October is being observed, in an increasingly large number of parishes, as the Feast of Christ the King. The Propers for this feast, printed on heavy paper of a size to fit in the altar missal, may be had from us. The text is that of "The American Missal" used with the permission of the Edi-

tors. Single Copy 10c. Fifty Copies \$3.50. Hundred \$5.00.

We continue to receive inquiries from our English friends as to how they may send remittances for subscriptions to the MAGAZINE. The majority of such remittances received thus far have come through the Bank of New York. They should be made payable to: "Holy Cross Press, West Park, N. Y." The Rate is \$2.75 per copy for one-year.

The demand for reprints of articles appearing in the MAGAZINE is rather constant, but we have had to curtail that so far due to the very difficult conditions still prevailing in the printing field. We have received copies of Father Hall's extremely valuable paper, THE PRIESTHOOD AND SACRAMENTS, which we sell for: Single Copy 5c. One Hundred \$4.00. Just as soon as conditions

we hope to bring out a new revised edition of the old set of "Holy Cross Tracts." Many of the younger clergy have never seen these, but older priests remember how valuable they are as helps to spread the Faith. The Brother Sydney's book, "The Church Hymnal" would be of particular interest

to organists and choirmasters. Please help make this publication known. Paper, fifty cents.

Father Cirlot's book, "Apostolic Succession at the Bar of Modern Scholarship" will repay careful study by all clergy. Laymen, who wish to be informed, will surely want to have a copy. Paper, Fifty cents.

If your subscription to the MAGAZINE is due to expire will you please help us by renewing promptly? Won't you please make a real effort to help us increase the circulation? Does your priest see the MAGAZINE? Unhappily, we have less than four hundred priest-subscribers. And less than twelve bishops!

Community Notes

THE Community Retreat, July 25-August 4, was conducted by Father Williams, Superior S.S.J.E. The Annual Chapter was held August 7th.

Bishop Campbell conducted Retreat for the Oblates of Mount Calvary, August 19-23. There were 11 Oblates in attendance.

Father Tiedemann attended Retreat and Chapter, after which he returned to Nixon, Nebraska.

Brother Dominic and Father Kingston left after Chapter for Andrew's, to prepare for the opening of the School.

Brother Sydney spent the latter part of August at the Convent of St. Helena, Versailles, Ky.

September Appointments

The Annual Seminarists' Conference will be held at Holy Cross, September 1-14. It will end with a three-day Retreat of which Father Leslie Lang, O.M.C., will be the conductor.

Father Lang will also conduct Priests' Retreat at Holy Cross, September 16-20.

Father Franklin Joiner, D.D., Rector of St. Clement's Church, Philadelphia, is dedicating Sunday, September 15th, in his parish to the Religious Life.

At the Solemn High Mass in the morning, Bishop Campbell will pontificate and Father Williams, Superior S.S.J.E., will preach. In the afternoon, Bishop Burton, S.S.J.E., will pontificate at Solemn Vespers and Benediction and Father Joseph, Superior O.S.F., will be the preacher.

Father Joiner is an Associate of our own community and is turning over the Parish House, in the evening, to the Order of the Holy Cross for a "family party," at which Father Superior will preside and various members will speak about our life and

work. This function is not limited to Associates of the Order. All who care to come will be welcome and we hope that a great number of people who live in the Philadelphia area (or who may be attending the General Convention) will avail themselves of Father Joiner's generous invitation for the evening session as well as for the morning and afternoon services.

Father Superior will conduct a Retreat for the Sisters of St. Margaret, Boston, September 9-14.

STENOGRAPHER

We consider correspondence to be an important means of ministering to souls. Most of the members of the Order have many letters to write each week. At times this becomes a heavy load on top of all the other work we have to do. We badly need a stenographer.

Is there a man who would be willing to stay with us at the monastery and help us with this work? He could participate as a guest in our life of quiet and prayer, attending Mass, Vespers and Compline each day. We want a man who is healthy, vigorous and not afraid of work. It would be well if he could take dictation, although, as we have a dictaphone, this is not absolutely essential.

We can offer \$20.00 a week, in addition to board and lodging. This, of course, is not much, but as living expenses do not have to be deducted from it, it represents a much larger gross salary. However, the real inducement is not financial. We are looking for a man who wants to dedicate his talents and ability to the service of God and the love of souls.

Anyone interested is requested to communicate with the Father Superior.

Among our many blessings, one of the greatest has been the gallant co-operation in our African work of the Sisters of the Holy Name. During the war, their convents in England were bombed several times, they underwent the privations common to all the people of Great Britain, and they had extra troubles and dangers of their own in journeys between Africa and their home-land. Repeatedly, during the war years, we tried to arrange for one of the Fathers to get to England for a personal conference with the Mother Superior, but in vain. At last, however, the way seems clear and we hope that, as this issue appears, Father Parker will be making the journey. He has been Commissary of the Holy Cross Liberian Mission for many years and it will be a great help for him to meet and confer with the Sisters.

Father Kroll will be at All Saints' Church, Orange, N. J., September 29-October 13.

Father Spencer will read a paper to the Long Island Clergy Conference on September 3rd. On the 15th he will take the services at St. Mark's Church, Mendham, N. J. He will then proceed to St. Andrew's, where he is to be stationed this winter in order that he may be available for Mission Preaching in the South.

Brother Herbert will continue his studies at New York University this winter.

Brother Sydney will be stationed at St. Andrew's in order that he may be able to return to the University of the South.

Father Adams will be at Ethete, Wyoming, August 28-September 15.

Urgent Need

A few months back, when our staff in Liberia was in desperate need of necessities, we made an appeal in these pages which met with immediate and generous response.

Now we at the Mother House find ourselves in similar straits to our African brethren regarding various items, but above all shirts and sheets. Our supply of the latter is all but exhausted and we cannot secure nearly enough to meet our needs or those of the steady stream of guests at Holy Cross. Can any of you send us one or more sheets? We would be ever so grateful.

As for shirts, we ordinarily have worn only white or black ones; and we hope that in some way we may obtain enough of these to wear with our clerical suits while traveling. Presents of white or black shirts, of any size, would be especially welcome. But at home, under our habits, we could wear other colors, too.

Our friends are always so kind to us that we almost hesitate to ask for anything. But we are in desperate need.

There are, of course, many other items which we could use and gifts of which would save heavy expense; as, for example, clerical collars, long, black, Hosiery stockings (for use with habits when the monastery is cold in winter), pajamas, underwear, black socks, pillow-cases, bath and dish towels, blankets (and counterpanes to keep them serviceable), sweaters and old clothes, clerical suits, etc., etc. But the things which we need at present are sheets and shirts!

Gifts of the above, or any other household articles, may be addressed to "The Rev. W. E. Harris, O.H.C., Holy Cross, Park, N. Y.", who will acknowledge them on behalf of all of us. But we here and now thank in advance those generous readers who will help us.

RESOLUTION

*Passed unanimously by The Order of the Holy Cross
at its annual Chapter, August 7, 1946*

WHEREAS there are being circulated in the Church by interested persons statements which not only support the recently proposed articles for the merging of the Episcopal Church with the Presbyterian Church U.S.A., but recommend them for further study; and

WHEREAS the Majority Report of the Commission on Approaches to Unity would seem to a multitude of our loyal clergy and laity to be a surrender of basic Catholic principles as our Church has received the same, and has always maintained them; and

WHEREAS the Majority and Minority reports of the Commission are to be presented to the meeting of General Convention in Philadelphia in September, be it

Resolved: That the Order of the Holy Cross in Chapter assembled voice its strong disapproval of the Majority Report as being in effect a surrender of Catholic Order and Sacraments; and be it further

Resolved: That the Order of the Holy Cross give approval to the hope expressed by the Minority Report that General Convention will not refer the matter back to the Commission for further study; and be it further

Resolved: That it is the settled conviction of the Order of the Holy Cross that the whole subject of union with the Presbyterian Church U.S.A. should be postponed indefinitely.

An Ordo of Worship and Intercession, Sept.-Oct., 1946

St. Cyprian, B.M. Double. R. gl.
Tuesday. G. Mass of Trinity xiii col. 2) of the Saints 3) *ad lib.*
 Ember Wednesday. V. col. 2) of the Saints 3) *ad lib.*

St. Theodore of Tarsus, B.C. Double. W. gl.
 Ember Friday. V. Mass a) of the Ember Day col. 2) Vigil of St. Matthew 3) of St. Mary L.G. Vigil or b) of the Vigil col. 2) Ember Day 3) of St. Mary L.G. Ember Day.

St. Matthew, Ap. Ev. Double II Cl. R. gl. col. 2) Ember Saturday (Almighty and everlasting God . . .) pref. of Apostles L. G. Ember Day.

14th Sunday after Trinity. Semidouble. G. gl. col. 2) of the Saints 3) *ad lib.* cr. pref. of Trinity.

Monday. G. Mass of Trinity xiv col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*

Tuesday. G. Mass of Trinity xiv col. 2) of the Saints 3) *ad lib.*

Wednesday. G. Mass as on September 24.

St. Isaac Jogues and his Companions, Martyrs in America. Double. R. gl.

SS. Cosmas and Damian, MM. Double. R. gl.

St. Wenceslas, M. Double. R. gl. (col. of St. Louis may be used . . . blessed Wenceslaus thy Martyr . . .).

St. Michael and All Angels. Double I Cl. W. gl. col. 2) Trinity xv cr. pref. of Trinity L.G. Sunday.

St. Jerome, C.D. Double. W. gl. cr.

October 1. St. Remigius, B.C. Simple. W. gl. col. 2) of the Saints 3) *ad lib.*

Holy Guardian Angels. Gr. Double. W. gl. cr.

Thursday. G. Mass of Trinity xv col. 2) of the Saints 3) *ad lib.*

St. Francis of Assisi, C. Gr. Double. W. gl.

Of St. Mary. Simple. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop pref. B.V.M. (Veneration).

16th Sunday after Trinity. Semidouble. G. gl. col. 2) St. Bruno, C. 3) St. Faith, V.M. cr. pref. of Trinity.

Monday. G. Mass of Trinity xvi col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*

St. Brigit of Sweden, W. Double. W. gl.

SS. Denys, Rusticus, and Eleutherius, MM. Double. R. gl.

St. Paulinus of York, B.C. Simple. W. gl. col. 2) of the Saints 3) *ad lib.*

Friday. G. Mass of Trinity xvi col. 2) of the Saints 3) *ad lib.*

Of St. Mary. W. Mass as on October 5.

17th Sunday after Trinity. Semidouble. G. gl. col. 2) St. Edward, K.C. cr. pref. of Trinity.

Monday. G. Mass of Trinity xvii. col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*

St. Teresa, V. Double. W. gl.

Wednesday. G. Mass of Trinity xvii col. 2) of the Saints 3) *ad lib.*

For the Priests' Retreat.

For the reunion of Christendom.

For faithfulness to the Church's law of Marriage.

For the Episcopal Church.

For the increase of the Ministry.

For our Seminaries.

Thanksgiving for our blessings.

For the Faithful Departed.

For Kent School.

For the sick and suffering.

For the poor and underprivileged.

For social justice.

For world peace.

For St. Michael's Monastery.

For the Church's Missions.

For the Order of the Holy Cross.

For St. Andrew's School.

For our Liberian Mission.

For the Order of St. Francis.

For the Mother House.

Thanksgiving for the hope of glory.

For our Novitiate.

For the increase of the Order.

For our guests.

For our Associates.

For the Holy Cross Press.

For our Missions and Retreats.

Thanksgiving for our humiliations.

For our benefactors.

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